00066694

BOMBAY BRANCH
OF THE
ROYAL ASIATIC SOCIETY
TOWN HALL, BOMBAY.

Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015

RESEARCHES IN GREECE

RESEARCHES

Greece.

WILLIAM MARTIN-LEAKE.

The public se 66694 CC

London:

PUBLISHED BY JOHN BOOTH, DUKE STREET, PORTLAND PLACE.

PRINTED BY A. J. VALPY, TOOKE'S COURT,

CHANCERY LANE.

9.63

1814.

183.3072
Ma7E
00066694
66694

PREFACE.

THE Researches, of which the first part is now submitted to the public, were made in the parts of Greece included within the three points of Mount *Athos*, Cape *Tænarus*, and the city of *Apollonia* in *Illyricum*.

The chances of the public service having carried the author at different times in the course of ten years into those provinces of the Turkish Empire, and having obliged him to reside in them not less than four years, it would have been an unpardonable negligence not to have employed his leisure moments in making some inquiries into the present state of a country, as interesting as it is imperfectly known.

His principal object was a comparison of the ancient and modern geography, by confronting the information contained in the ancient authors with the actual state of the country.

The vernacular tongues (the only key to the attainment of accurate intelligence in foreign countries) having been one of his earliest objects

of inquiry, some remarks upon them may form a suitable introduction to the other branches of research.

It was the author's first intention to comprise within the limits of a Preliminary Essay, these observations upon the languages now spoken in Greece, but the very scanty notice, which the public possesses upon the modern Greek dialect, tempted him to believe that he could not have been more brief without being less useful, while the information which he had it in his power to collect, relative to the other languages in use within the limits already mentioned, increased the work to the bulk of a separate volume, and induced him to present it, to the public as a First Part of these Researches.

He cannot suppose that thus insulated it will be very widely interesting, but it may add something to the stock of the Philologist, and may not be unacceptable to those, whose duties or other pursuits may carry them into Greece, at a time, when our possession of some of its islands has increased the communication between that country and England.

The modern dialect of the Greeks bears the same comparison with its parent language, as the poverty and debasement of the present generation to the refinement and opulence of their ancestors.* In

* Talis hominibus oratio, qualis vita. Seneca epist. 114.

regard to practical utility, however, it has the advantage of being the spoken dialect of two or three millions of people at the present day, and of being actually in use by a greater or smaller proportion of the inhabitants in every part of the Turkish empire. A perfect knowledge of it cannot be acquired without the previous study of Hellenic, but it would be a very suitable appendage to the customary academical pursuits; and by leading to a better understanding of the physical and national peculiarities of Greece and its inhabitants, as well as to a variety of analogies in the customs and opinions of the ancients and moderns, it will introduce us to a more correct acquaintance with the most important branch of ancient history, and to a more intimate familiarity with the favorite language of Taste and Science.

By many persons the author may be thought to have bestowed more attention than it deserves upon the poor and barbarous dialect of Albania. It must be considered curious, however, as holding a distinct character in the midst of the languages by which it is surrounded, being in all probability the ancient Illyric, with some alterations of the same kind, as Latin and Greek have undergone from the Teutonic and Sclavonian conquerors of Southern Europe.*

Subsequent events, which have checked the torrent of French ambition, may have diminished the political importance of Albania,

* The modern Illyric is Sclavonian.

but at the time these Researches were made, its dialect had received an additional claim to notice from the changes which had brought the country where it is spoken into contact with our own enemies, who then made no secret of their design of seeking a road through Albania into Greece. Under these circumstances it became doubly interesting to obtain some knowledge of the language of a nation, irregular and undisciplined as soldiers, but possessing a perfect familiarity with the use of arms; ferocious and ignorant, and uncivilized, but cherishing an enthusiastic partiality for their native mountains, and adding to the advantages of a country, which opposes the strongest natural obstacles to an invader, that determination to resist all foreign intruders, and that confidence in their ability to defend themselves, which had, until that period of the war, been found very deficient in some more civilized nations of Europe.

The dialect of Bulgaria is limited to the Northern districts of Macedonia, and that of Wallachia to some colonies dispersed along the range of Mount *Pindus*, and in the transverse ridges, which unite it with Mount *Olympus*.

The Turkish is a fifth language spoken within the boundaries of Greece, but it is obvious that any remarks upon it would be better adapted to a work relating to Asia Minor or Constantinople, where it is spoken in purity, than to Greece, where it is little understood, even by the Musulmans themselves, and where its use is confined to the large cities, and some districts in *Macedonia*.

In the Second Part of these Researches it is proposed to present a Comparative View of the Ancient and Modern Geography of Greece, illustrated by a delineation of the country. The collection of materials for the construction of a Map of *Greece* was indeed the Author's chief pursuit during his leisure hours in that country, but its complete execution was a task too arduous for a single person, often disturbed in his operations by the usual obstacles, attending an ill-regulated government, and an uncivilized state of society, as well by many political contingencies, and the superior claims of public duty.

In the hope of influencing some future traveller to direct his attention to the districts with which the Author of the present Researches is least acquainted, it may here be remarked, that his materials are chiefly defective in regard to the interior of the North of *Macedonia*—the gulf of *Torone*, and its two adjacent peninsulas—the East coast of the Morea between Astró and Monemvasía—and the islands contiguous to the coast of Greece. Of *Eubœa*, and the islands near the coast of *Magnesia*, he has the less reason to lament, that circumstances did not admit of his attempting a nearer examination, as he believes they have been explored by a former traveller, of whose labors geography formed a leading part;* and who, in regard to every other part of Greece, would have left the Author but a slender task to perform, if his observations had been communicated to the public.

* Mr. Hawkins.

In the islands of the Western coast of Greece, the deficiencies of the author's Researches have become of little moment, since a portion of the late Ionian Republic has been taken under the protection of His Majesty's arms: and it is to be hoped that so good an opportunity of obtaining the most accurate knowledge of the topography of those islands will not be neglected.

The length of time which must elapse before the Second Part of these Researches can be completed, renders it difficult to foresee, whether a third part will be required. The great number of intelligent travellers, who have lately been tempted, by their exclusion from the rest of Europe, added to the increased facility which has lately been presented to their progress in Greece, to visit that interesting region, will probably anticipate every thing new, which the Author might have to offer upon the state of society in the country, or its present appearance and condition.

His researches in Greece extended over too large a tract of country to admit of that minute examination of particular spots, or existing remains of antiquity, which are necessary to give much information to the artist, or satisfaction to the antiquary, but he may be able to afford some assistance in directing their attention to those places, where it may be employed to the best advantage.

In the different classes of Natural History, as well as in the minuter

details of some of the arts of modern Greece, he regrets the less his inability to enter into such particulars as could alone be satisfactory in the present advanced state of science, when he considers that in the pursuits of Mineralogy, Botany, Zoology and Agriculture, he has been preceded by travellers, * well qualified to investigate those branches of knowledge, and who directed their especial attention to inquiries, important in every country, but in Greece rendered doubly interesting by the light which they reflect upon many of the writings of antiquity.

But the objects of which the discovery leads more immediately to an intimate acquaintance with the polished times of Greece are manuscripts of ancient authors, and monuments of ancient art. Of the former of these there appears no very flattering prospect of making any important acquisitions, but scarcely any doubt of being amply rewarded for our labor and expense in searching for the latter.

M. de Villoison, in the course of a tour, which had for its principal object the collection of manuscripts, examined Attica, many parts of the Morea, the vicinity of Constantinople and of Smyrna, Mount Athos and all the Archipelago; and although Dr. Clarke has since had the good fortune to make an important discovery in one of the islands, it is not likely that much has escaped the zeal and erudition of the French traveller.

Mr. Hawkins, in the course of a four years' residence in Greece,

* Mr. Hawkins, and the late Dr. J. Sibthorpe.

in which he visited almost every province, succeeded only in procuring a transcript of the works of Josephus, and a few copies of the four Gospels. Mr. Carlyle was equally unsuccessful in regard to the classical authors of ancient Greece.

In the course of the Author's tours he visited several religious houses, where no European traveller had preceded him, in the memory of the persons who then occupied them; and though he was always permitted to look over the old books, generally thrown aside in some obscure corner of the building, he never succeeded in finding any manuscripts, but such as related to the Greek church, its doctrines, and ceremonies, with the exception of one manuscript of the Annals of Zonaras. He often found the earliest and best printed editions of the Greek classics.

His inquiries, however, in this department, not being a leading object of his travels, must be considered as very imperfect, and it is to be hoped, that a more complete search for manuscripts than has yet been made, will hereafter be attempted throughout Greece. With a view to such an undertaking, it may not be useless to remark, that the convents, which the Author had not an opportunity of visiting, are those situated in Mount *Olympus*, and in the districts of A'grafa,* Aspropótamo, Krâvari, Karpenísi, and Malandrina, being the mountainous regions formerly inhabited by the

* In A'grafa there is said to be a good library at the convent of Réndina.

Dolopes, *Dryopes*, and a part of the *Ætolians* and *Locri Ozolæ*. There are likewise some situations in the great ridge of Mount *Pindus*, to the North of Kónitza, which he did not visit; and he cannot take upon himself to decide, that a more accurate search than he had the convenience of making in the seven monasteries of the Meteora, on the rocks of Kalabáka in *Thessaly*, would be a hopeless undertaking, although their position in the principal pass of Mount *Pindus*, which exposes them to be frequently pillaged by the Turkish and Albanian troops, together with the circumstance of their having been for many years entirely deserted, would not lead him to be very sanguine as to the success of any inquiries in that situation. Beyond the limits of Greece Proper, the convents of Servia and Bulgaria, and of a part of the coasts of *Asia Minor*, seem not unworthy of examination with a view to the discovery of manuscripts.

The treasures of ancient art, with which the excavations at Athens, *Ægina*, and *Phigaleia*, have rewarded the labors of those who undertook them, and enriched the stock of models for the improvement of the arts in civilized Europe, promises better success in the discovery of ancient monuments in Greece. There is, indeed, hardly one of the more celebrated cities either on the coasts, or in the interior, which does not, by its present appearance, give ample promise of valuable discoveries.

Before this preface is concluded, the reader may perhaps expect to be put more fully in possession of the grounds, upon which the Author presumes to claim attention to his remarks upon Greece. It may not be improper, therefore, to give an outline of his journies in that country, altogether omitting a great number of excursions, which he made from various parts of it, for the sake of viewing particular spots.

When he arrived at Athens in the year 1802, in company with Mr. Hamilton, and the late Lieutenant-Colonel Squire, of the Royal Engineers, he was already habituated to Oriental travelling and Turkish customs, having traversed the interior of Asia Minor, and a great part of its coasts, having passed some months in Cyprus, and the principal islands of the Archipelago—seen the greater part of Syria and the Holy Land—twice crossed the deserts, which separate Palestine from the Delta—spent a year in Egypt, which he had examined from the coast of the Mediterranean to the Cataracts of the Nile—nor was it for the first time, that he then visited Attica itself.

In the company of his two friends, he made the tour of *Attica*, *Argolis*, and *Corinthia*, traversed *Bœotia* and *Phocis* in various directions, and advanced North as far as Zitúni.

In his passage by sea from Athens to Malta, the ship in which they

were embarked was cast ashore on the coast of Cerigo, where, the passengers having hardly had time to gain a footing upon the rocks, before the extremity of the masts was the only part of the vessel visible above the water, he lost the greater part of the memoranda of his former journies—a misfortune little to be regretted in regard to his travels in Egypt and Syria, as he had then the advantage of accompanying Mr. Hamilton, whose papers upon those countries have since been recovered, and in part published, and whose remarks were a duplicate of the Author's own, in those parts where their joint observations had required nothing more than diligence and fidelity, but in every other respect were far more valuable.

Returning into Greece in the year 1805, upon a special mission from His Majesty's Government, he had an opportunity, during that and the succeeding year, of undertaking several journies both in the Morèa and in Northern Greece. From the vicinity of *Elis* and *Olympia*, he passed through a part of *Messenia* and *Arcadia* to Tripolítza, the modern capital of *Peloponnesus*. From hence turning Southward, he made a complete tour of *Laconia* and *Messenia*, comprehending the extreme points of Monemvasía,* Cape Matapán, and Mothóni, and after examining *Arcadia* in several different directions,

* By the Italians called Nápoli di Malvasia.

he returned to Pátra in June 1806. Having made a short stay at this place, he proceeded through *Ætolia* and *Acarnania*, to the modern city of Ioánnina in *Molossis*, from whence after crossing the *Pindus* into *Upper Macedonia*, and recrossing it into the *Illyrian* plains, his further progress in that direction was impeded by a severe illness at *Apollonia*, which obliged him to return to Ioánnina, through the heart of Southern Albania. He should here remark, that before he had commenced his journey in the Morea, he had seen the part of Albania, which lies nearer the coast, in a journey from Corfú to Tepeléni, by Délvino and Arghiró-Kastro.

In November 1805, he entered *Thessaly* by the Southern branch of the pass of Métzovo, visited the central plains of *Thessaly*, examined *Phocis*, *Bœotia*, and *Attica* in many directions, together with a part of *Eubœa*, and after some stay at Athens returned from that city by the North of *Attica* into *Bœotia*, having traversed which, he passed through the districts bordering upon the Corinthian gulf to Sálona, and from thence through the mountainous regions of the *Locri Ozolæ* to Epakto. From Pátra he set out on a second tour in the Moréa, and entering Arcadia from the side of *Elis*, again traversed that province in different directions, and returning to Pátra, made the tour of the *Achæan* states to *Corinth*, and at length, in the spring of 1806, sailed from Pátra to Corfú.

In a passage by sea in the summer of 1806, from Corfú to *Mount Athos* in *Macedonia*, he had leisure to examine the islands of Lefkádha, Thiáki, and Kefalonía, some parts of the South coast of the Morea, which he had not before seen—the islands of Tzerígo, Mílo, Páro, Andíparo, Axía, Díli, Míconi, Skíro, and landed upon *Acte* or the Peninsula of Mount *Athos* in October 1806.

After making the tour of this district, he proceeded by *Acanthus* and the canal of *Xerxes* along the Eastern part of *Chalcidice* to Orfaná, and by *Amphipolis* and the plains of the river *Strymon* to Sérres and Saloníka. From this city he made the tour of the greater part of both *Lower* and *Upper Macedonia*, and passing from the latter province into *Perrhæbia* by the pass of Sérvia, followed the Western foot of Mount *Olympus*, and entered once more the Thessalian plains. From thence, after some excursions in the vicinity of Lárissa, he returned by the pass of *Tempe* along the coast of the Thermaic gulf to Saloníka.

At the close of 1808, having again received from His Majesty the honor of a commission in Greece, the Author employed several intervals of leisure, in the course of the ensuing year, in a more accurate survey of *Acarnania*, *Ætolia*, *Epirus*, and the mountainous regions to the Eastward of Ioánnina and Arta, anciently inhabited by the *Stymphæi*, *Athamanes*, *Agræi*, &c., the ruins of *Calydon* being

the boundary of his journies to the South, and the modern towns of Paramithía and Kónitza to the North. Lastly, for the sake of examining every part of *Thessaly*, which he had not already seen, he made another complete tour in that province from the sources of the *Peneus* to Mount *Ossa*, the *Pagasæan* gulf, and the canal of *Eubœa*.

In this sketch of the Author's travels in Greece, where the want of any perfect map has obliged him to use the ancient or modern name, according as it happens to be the better-known, he has adopted the same method of distinguishing the ancient by the italic print, to which he intends to adhere throughout the work; and it is hoped, that the reader, by referring to D'Anville's Græcia Antiqua, and to Arrowsmith's last edition of Turkey in Europe, will be able to trace his progress.

CONTENTS.

CHAPTER I.

OF THE MODERN GREEK DIALECT.

SECTION I.

Present power of the Greek Letters,	1
Vowels and Diphthongs,	2
Consonants,	3
Aspirations,	8
Accents,	9
Number, Case, and Gender,	9
Articles,	10
Declensions of Substantives,	11
Feminines in α and η,	11
Hellenic nouns imparisyllabic,	12
Hellenic Substantives subject to contraction,	15
Diminutives,	18
Adjectives,	19
Pronouns,	20

Auxiliary verbs, ... 24
Verbs, ... 25
Barytone,—their déclension, ... 25
Circumflex, ... 27
Compound Tenses, ... 29
Formation of the Tenses, ... 32
Indeclinable Adjunct, ... 33
Past Tense or Aorist, ... 34
Voices, ... 38
Anomalous Verbs, ... 38
Adverbs, ... 40
Conjunctions, Interjections, &c. 40
Prepositions, ... 42
Derivatives and Compound Words, ... 44
Orthography, ... 49

SECTION II.

Observations on the Dialect and Literature of the Modern Greeks, 52
Catalogue of Authors, ... 77

SECTION III.

Specimens of Romaic Composition, ... 97
Poetical Compositions, ... 99
Erotocritus, ... 101
Erophile, ... 117
Voskopúla, ... 122
Stœchomachia, ... 128
Cleanthes and Abrocome, ... 131

Russ-Anglo-Gaul, ... 140
Anacreontics, ... 155
Songs, ... 157
Prose Compositions, ... 163
Γεωγραφία Νεωτερική, ... 172
Korai's Translation of Beccaria, ... 186
Διδασκαλία Πατρική, ... 193

SECTION IV.

Of the Tzakonic Dialect, ... 196

SECTION V.

Remarks on the Pronunciation of the Modern Greeks, . . 205
As to the letters of the Alphabet, ... 210
As to Accents, ... 219
General Observations on Education, &c. 226

CHAPTER II.

OF THE ALBANIAN LANGUAGE.

SECTION I.

Outline of Albanian History, ... 237
Geographical Divisions of the Country, ... 255

SECTION II.

Sounds of the Albanian Language, ... 260
Essay of Albanian Grammar, ... 263
Nouns Substantive, ... 267
Adjectives, ... 270
Pronouns 272
Verbs, ... 276
Anomalous Verbs, ... 283
Conjunctions, Prepositions, ... 286
Vocabulary, ... 289

CHAPTER III.

OF THE WALLACHIAN AND BULGARIAN LANGUAGES.

Historical Remarks upon the Wallachians, ... 363
And Bulgarians, ... 375
Pentagloss Exercises in English, Romaic, Albanian, Wallachian and Bulgarian, ... 388
Appendix 1st. 408
Appendix 2d. 443
Index of proper Names, ... 451
Additions and Corrections, ... 470

RESEARCHES

IN

Greece.

Part the First;

REMARKS

ON THE

LANGUAGES SPOKEN IN GREECE

AT THE PRESENT DAY.

REMARKS

ON THE

LANGUAGES SPOKEN IN GREECE

AT THE PRESENT DAY.

CHAPTER I.

OF THE MODERN GREEK DIALECT.

SECTION I.—*Present power of the Greek Letters—Accents—Number, Case, and Gender—Articles—Declensions of Substantives—Diminutives—Adjectives—Pronouns—Verbs—Adverbs—Conjunctions, &c.—Prepositions—Derivatives and Compound Words—Orthography.*

THE modern Greeks call the ancient language Hellenic, (Ἑλληνικὴ γλῶσσα,) and their own dialect Romaic, (Ῥωμαϊκή.)*

* The learned among the modern Greeks, wishing to avoid the word Romaic, apply to their dialect the epithets of κοινὴ, νέα, σημερινὴ, ταρινὴ, χυδαία, ἁπλὴ, ὁμιλουμένη—but some distinctive

The letters in Romaic are the same as in Hellenic.

VOWELS AND DIPHTHONGS.

α is sounded as	a	In Italian.
ε	e	
η	i	
ι	i	
ο	o	
υ	i	
ω	o	
αι	e	
ει	i	
οι	i	
υι	i	
ευ	u	
αυ before β, γ, δ, ζ, λ, μ, ν, ρ, and the vowels	av	
before the other letters	af	
ευ before β, γ, δ, ζ, λ, μ, ν, ρ, and the vowels	ev	
before the other letters	ef	

appellations for the two languages being necessary, there seem none more proper than Hellenic and Romaic.—These two words will recur so often in the following remarks, that it will be convenient to express them by their initials, H. and R.—The words, *commonly, sometimes, generally*, will also be found of too frequent occurrence, but in speaking of a language, defined by no rules of grammar, or standards of propriety, it is unavoidable.

* The relative positions of Greece and Italy—the connexion and intercourse of their inhabitants in all ages—the original affinity of the parent languages, from which the modern dialects are derived, and the similarity of the elemental sounds, are sufficient reasons for comparing the usages of R. with those of Italian, in preference to any other language, although the instances of resemblance, which will frequently appear, may be often equally applicable to any of the other modern languages of Europe.

From the foregoing comparison it appears, that the five Italian vowels, being sufficient to express all the vowel-sounds of the Romaic tongue, including the sounds of those combinations usually called diphthongs, are the fittest to be adopted in writing Romaic words in Latin characters. It must not be asserted, however, that there are no diphthongal sounds in Romaic. *αι, ει, οι, ου,* are often proper diphthongs, having the sound of two vowels with the time of one, and are then commonly written with a curved line underneath, thus, *α͡ι*. In poetry, two or more vowels are often formed into one syllable.

CONSONANTS.

Of these, *κ, λ, μ, ν, ξ, π, ρ, σ, τ,* have in general the sounds of their corresponding letters in the English, and many other languages of Europe.

Β

Has the sound of our v. When the modern Greeks wish to express our b in writing, they make use of *μπ*, and sometimes *ντ*.

Γ

Has a soft guttural sound between the English g and y consonant. From the nature of the vowel sounds it follows, that this sound of g is softer before *ε, η, ι, υ, οι, ει, αι,* than before the other vowels and diphthongs, where it is uttered deeper in the mouth, and more

resembles the g of the rest of Europe, similarly placed. Before γ, κ, ξ, χ, it has the nasal sound of our ng. When the modern Greeks wish to express the sound of our g before the slender vowels, they use γκ.

Δ

The sound of this letter is the same as that of the English *th*, in *that, thus, thine.* To express our d, the modern Greeks use ντ. The sound of δ is one of the chief difficulties, which the natives of France and Italy experience in pronouncing Romaic. So little notion have they of this sound, that an It. grammar of the vulgar Greek, now before me, directs the δ to be pronounced like an S between two vowels.

Ζ

Has the ordinary sound of an English z, and is not like that of the Italians, to express which, the modern Greeks make use of τζ. Τζ, however, before the slender vowels, is more usually pronounced like the It. c before those vowels, or like the English ch ; ‡ and τσ, before the other vowels has the same force as the It. ci, similarly placed, or as the English ch. ντζ expresses the It. g before the slender vowels, or English j.

* This sound was probably borrowed from the nations of the East and North, who overran Thrace, Macedonia, and Greece in the middle ages; and may also have been introduced about the same period into the language of Italy, in which the modern utterance of c before the slender vowels, is probably the only material deviation from the mode, in which the Romans Pronounced Latin.

θ

Is uttered exactly as our soft *th*, in the words *think*, *throne*. Like δ, it is a great impediment in the way of a right pronunciation of Romaic, by most of the continental nations of Europe, and gives the English a great advantage over them in this particular. Porcius, in his Grammar of the vulgar Greek, calls it "Littera, a solis ferè Græcis proferenda."

κ,

After γ and ν, assumes the sound of g, even when the first letter is the final of one word, and the second the initial of the succeeding word—thus *ἀγκάθι, τὴν Κρήτην*, angáthi, tin Grítin.

λ.

When λ comes before a consonant, in words of H. origin, the modern Greeks often convert it into ρ,—as *ἀδερφὸς, ἁρμυρὸς, ἤρθα, νά 'ρθῃ*, for *ἀδελφὸς, ἁλμυρὸς, ἦλθα, νά 'λθῃ*. The sound and writing of κλ and κρ, are often used indifferently. On the other hand, the ρ of H. words is sometimes, but not so often, converted into λ in R.,as in *πλώρη prow*, from H. *πρῶρα*, *αλέτρι, plough*, from H. *ἄροτρον*, *ἀχλάδι wild pear*, from H. *ἀχράς, ἄδος*.

ν.

When this letter comes before π, its sound is changed to m, and that of π to b; and this change even takes place, when the former letter closes one word, and the other begins the succeeding word, as *τὴν πόρταν* tim bórtan, *τὸν πατέρα*,tom batéra.

Π.

There are some exceptions to the ordinary sound of this letter: 1. When it assumes (as has been already remarked) the sound of our b after *μ* and *ν*.—2. When, in Hellenic words, it is followed by *τ*, when it is sounded by the vulgar indifferently *φ* or *π*, but more commonly *φ*. Hence the corrupted orthography of *φτ* for *πτ*, so common in R.——as *φτωχὸς, ράφτω*, for *πτωχὸς, ράπτω*.

Σ

Never has the force of z, as occurs in many of the languages of Europe, when coming between two vowels. When the modern Greeks wish to express our sound of sh, they use *σσ*, or *σι*, but their articulation of this sound is in general not so harsh as ours.

Τ.

Whenever this letter follows *ν*, it receives the sound of our d, as *ἐντροπὴ*, endropí,——and even when the letters are in different words, as *τὸν τάφον*, ton dáfon.

Is pronounced like our f; but it may be remarked, that the sound of this letter, as well as its kindred sound of *ν* (*β*) is not so harsh as with us, or the French, the lips being not so much pressed by the teeth in the utterance of them.

χ.

With the exception of ῥ, this is the only letter for which the English have no corresponding sound; but they may learn it very nearly from the Scotch, Irish, Welsh, and Spanish. The Greek χ, however, seems to be the softest of all the modifications of the aspirated k, and is one of the chief ornaments of Romaic pronunciation.

ψ

Has the sound of our ps.

Among the lower classes, there is a tendency to prefer the sounds of b, g, d, to those of p, k, t, and to pronounce (especially in the beginning of words) π, κ, τ, with the sound of the former three letters. In names of places, this is not uncommon with all classes, arising from the custom in R. of expressing names of places in the accusative, with the preposition εἰς, and article τὸν or τὴν; whence π, κ, τ, after the ν of the article, have the force of b, g, d.

Following the principles of the foregoing explanation, it seems convenient, when writing R. in Latin characters, to denote the consonants, and their combinations, as follows:

Z, κ, λ, μ, ν, ξ, π, ρ, σ, τ,

by the letters corresponding to them in our own alphabet.

β	by	v
γ before ϵ, η, ι, υ, $\omega\iota$, $\epsilon\iota$, $\alpha\iota$,	by	gh
γ before the other letters,	by	g
δ	by	dh
θ	by	th
φ	by	f
χ	by	kh
ψ	by	ps
$\mu\pi$	by	b
$\nu\tau$	by	d
$\gamma\xi$, in the beginning of a word,	by	g
$\gamma\kappa$, or $\gamma\gamma$, in the middle of a word,	by	ng
$\tau\zeta$, having the power of the English ch, or Italian c before the slender vowels,	by	*tz*
$\nu\tau\zeta$, having the power of the English j, or Italian g before the slender vowels,	by	*dz*

Some of these sounds never occur but in words taken from foreign languages, or in vulgar or provincial utterance, or in proper names; but as the necessity of writing proper names in Romaic characters occurs continually to strangers, some rule should be found for performing it correctly.

ASPIRATIONS.

The modern Greeks make use of these in writing, but take no notice of them in utterance: thus the word Ἕλληνες is pronounced by them Ellines, and the ancient language Ellinikí; but I have thought it better to use the established word Hellenic, even when employing it in the manner of the modern Greeks.

ACCENTS.

In writing, the modern Greeks make use of the grave, acute, and circumflex accents, in the same manner as in H.; as well in all radical words borrowed from the mother-tongue, as in foreign words, adapted to R. grammar. The position of the accent, likewise, in all derivatives and inflexions of declinable words, follows the H. rules; so that to a Greek scholar, familiar with the accentuation of the ancient language, the pronunciation of R. is not difficult; nothing more being required, than to pronounce the letters in the manner already described, and to give the prominent tone to the accented syllable, in the same manner as accented syllables are pronounced in our own, or any other modern language. Unaccustomed, however, as we are in England, to pay any attention to the guidance of accents in reading Greek, and hence often neglecting them altogether, even those among us, who are well acquainted with the ancient language, find the observance of accent the most difficult point in the acquisition of the modern language.

No distinction being made by the moderns, in the sounds of the three accents, they may all be expressed by the acute, when writing R. in Roman characters.

NUMBER, CASE, AND GENDER.

The Romaic has no dual, and only four cases, nom. gen. acc. and voc. distinguished by their terminations, as in H. The H. dative is sometimes supplied by the genitive, but more frequently by the acc. and the preposition εἰς. The gen., too, is often supplied by the acc. and

ἄπο; and in some cases the ἄπο is not inelegantly dropt, as ἕνας σωρὸς ἄπο λιθάρια; or, ἕνας σωρὸς λιθάρια, *a heap of stones*; ἕνα κομμάτι ψωμί, *a bit of bread*. The use of the proper genitive is confined to expressions strictly possessive, as ἡ ψυχὴ τοῦ ἀνθρώπου, *the soul of man*; ἡ κορυφὴ τοῦ δένδρου, *the top of the tree*. The use of the vocative is of rare occurrence, and always formed according to the practice in H.

There are three genders in R. Subs. neuter are most numerous, many H. nouns, of the masc. and fem. gender receiving a neuter termination in R.; generally nouns of inanimate objects, but sometimes those of animated beings, as κορίτζιον, or κορίτζι, *girl*. The vulgar also often give neuter terminations to nouns of inanimate substances, when the better classes use the same genders and terminations, which they have in H. — as τὸ βουνὸν, *the hill*, instead of ὁ βουνός.

ARTICLES.

The definite article ὁ, ἡ, τὸ, is used and declined as in H. except that in the plural number, ἡ is commonly used for αἱ in the nom. and ταῖς, or τῆς, instead of τᾶς, in the acc. pl.

The modern Greeks, also, make use of an indefinite article, borrowed, as in many of the modern languages of Europe, from the first numeral, and thus declined:

Nom.	ἕνας,	μία,	ἕνα.
Gen.	ἑνός,	μίας,	ἑνός.
Acc.	ἕναν, or ἕνανε,	μίαν,	ἕνα.

DECLENSIONS OF SUBSTANTIVES.

Porcius, in his Grammar of the vulgar Greek, reckons six declensions of nouns substantive; some of the modern grammars, nine. Instead of enumerating them, it will be sufficient to remark the changes which each class of H. nouns has undergone in R.

1. Masculines in ας and ης.

According to the most vulgar usage, these nouns are thus declined:

Sing.	nom.	αὐθέντης	Pl. nom.	αὐθεντάδες
	gen.	αὐθέντη	gen.	αὐθεντάδων
	acc.	αὐθέντη	acc.	αὐθεντάδαις.*

By persons somewhat more polished, they are employed with the inflexions of the singular, as before, and with the nom. pl. in ες, and the acc. in αις, as ράφτης, *tailor*, pl. ράφτ-ες, ων, αις.

2. Feminines in α and η

have their nom. and acc. pl. in ας, as ψυχή, *soul*, pl. ψυχαὶ ς; the remaining inflexions being the same as the corresponding cases in H.

* Some of the best informed modern Greeks are agreed in applying the terminations of ες and αις, as I have stated; but the sounds being the same, and the rules of R. orthography unsettled, the distinction cannot be considered as having obtained any thing like general use.

3. Masculines in ος.
Neuters in ον.

These have their oblique cases, as in H.

Feminines in α and η, masculines in ος, and neuters in ον, are adopted in their H. form in greater numbers than any other classes of substantives. Some of them have irregular plurals, as *μάνα, mother*, pl. *μανάδες*; *λόγος, word*, pl. *λόγια*. — Many of the masc. and fem. gender change the H. termination into ων, and become neuters, as *τράπεζα, table, τραπέζιον*; *στέφανος, crown, στεφάνιον*.* — The final ον is generally dropt in speaking, and even in writing, although the other cases are formed as if it existed. R. nouns, terminating in ων, sometimes change the acute accent of the gen. sing. and pl. into a circumflex upon the last syllable; as, *νησί, island*, gen. sing. *νησίου*, or *νησιοῦ*, gen. pl. *νησίων*, or *νησιῶν*.

4. H. nouns imparisyllabic.

Few of the H. substantives, thus called by grammarians, because they have an increased number of syllables in the gen. case, are adopted in R. with unchanged nominatives. The most numerous so adopted, are the subs. neuter. Of these, neuters in α have the gen. sing. in *άτου*,* the H. gen. being often used likewise, as *κλῆμα*,

* Here it may be remarked, that nouns in ιον, which are diminutives in H. have seldom that meaning in R.

vine-branch, gen. "κλήματος, or κληματου." The ear often determines which form should be employed: thus ἀμαρτημάτου can never be used as the gen. of ἀμάρτημα.

Imparisyllabic subs. fem. take the H. acc. sing. for the R. nom. sing.; as,

H. nom. sing.	φλὲψ,	*vein*	R. nom. sing.	φλέβα
———	νὺξ,	*night*	———	νύκτα
———	ἐλπὶς,	*hope*	———	ἐλπίδα
———	γυνὴ,	*woman*	———	γυναῖκα
———	λαμπὰς,	*torch*	———	λαμπάδα

And are then declined by the vulgar, like other R. nouns fem. in α, or, by the more polished, with all the oblique cases, as in H. except the acc. pl. which is in αις; as,

Sing. ἐλπ-ὶς, ἴδος, ἴδα. Pl. ἴδες, ἴδων, ἴδαις.

Some other R. nouns fem., not borrowed from H. in the same regular manner as the foregoing, follow the same mode of declension, as ἀρκοῦδα, *bear*, pl. ἀρκούδες, &c. Subs. in οῦ, which form a class of feminines peculiar to R. are declined like the following ἀλεπού, *fox*.

Sing. ἀλεπ-οῦ, οῦ, οῦ. Pl. ἀλεπούδ-ες, ων, αις.

* It is almost superfluous to remark, that the more polite use the H. gen. Neuters in α, not derived from H. are those which most frequently take the barbarous termination; as κρίμα, *sin*, gen. κριμάτου.

Sometimes these suffs. have their pl. in *άδες*.

H. subs. in *ότης, ότητος*, do not often follow the same rule of taking the H. acc. for the R. nom., being, when employed in R. more frequently converted into feminines in *η* — as, *ἁγιότη, ης*, for *ἁγιότης, ότητος* — thus, *πρὸς τὴν ἁγιότητου, to his holiness* — or they are declined with the nom. and other cases, as in H. excepting always the acc. pl. in *ας*.

Imparisyllabic subs. masculine take the H. acc. sing. with a *ς* annexed, for the R. nom. sing.; as,

H. nom. sing.		R. nom. sing.	
μάρτυρ,	*witness*	*μάρτυρας*	
πατὴρ,	*father*	*πατέρας*	
κόραξ,	*crow*	*κόρακας*	
γὺψ,	*vulture*	*γύπας*	
ἄρχων,	*leader*	*ἄρχοντας*.	

Those in *κας* are generally thus declined:

Sing. *κόρακας, κοράκου, κόρακα.*
Pl. *κοράκοι, κοράκων, κοράκους.*

The others are sometimes declined in the same manner, but more generally with their oblique cases, as in H.

Some of them are used by the vulgar with a plural in *ιδες*, or less frequently in *άδες*, and many H. imparisyllabic subs. of all terminations become R. neuters, by changing the termination of the H. gen.

into ιον; as, from ἱέραξ, ἱέρακος, is formed ἱερακίον, and by dropping the final ον, ἱεράκι — from ὀδούς, ὀδόντος — ὀδόντιον, ὀδόντι, *tooth*.

H. SUBSTANTIVES SUBJECT TO CONTRACTION.

These, when used in R., are variously changed.

When in ευς, the R. nom. is formed by adding ς to the H. acc. sing. as from βασιλεύς, *king*, βασιλέας;—the other cases being taken from H.

Masculines, in ις, ιας, and υς, υος, as they have the same sound in the nom. as subs. of the 1st H. decl. in ης, may be declined in the same manner, as πέλεκυς, gen. πέλεκυ, &c.; but the greater part of them are converted into neuters in ίδιον, or ίον, as from ὄφις, εως — ὀφίδιον, ὀφίδι.

Feminines, with the same terminations, may be declined like the following:

Sing. nom.	κίνησις (*motion*)	Pl. nom.	κίνησεις
gen.	κινήσεως.	gen.	κινήσεων
acc.	κίνησιν	acc.	κινήσεις.

But the greater part receive some of the customary R. forms, by changing the term. of the H. genitive into ίδιον, or ιον; as, from ἐγχέλυς, υος—ἐγχέλιον, or ἐγχέλι, *eel*.

Subs. of the class of H. contracted, ending in ης or ος, are generally adopted unchanged in the nom.; those in ος become masculines, and

both kinds have their inflexions like other R. nouns masc. in ης and ος.— The H. neuters pl. may also be used to the nouns in ος, as τείχη, *walls*, ἄνθη, *flowers*.*

H. subs. in ι, of this class, are declined in R. like other R. subs. in ι, or ιον.

Of Romaic nouns, not taken from H. those borrowed from the Turkish language may be divided into —

1. Such as end in a vowel in that language; these have a ς annexed, to form the R. nom. sing.; the rest of the cases sing. are formed without the ς, and the pl. is in άδες, ιδες, or οῦδες, according to the term. of the nom. sing.; as from agá, ἀγᾶς, gen. ἀγᾶ, pl. ἀγάδες, gen. ἀγάδων.

2. Such as end in a consonant in Turkish; — 1. When expressive of inanimate objects; these have an ι annexed, for the R. nom. sing. and fall into that numerous class of R. neuters; as, from menzíl, *post*, or *post-house*, μενζίλι;—2. When relating to animated beings, they assume a term. in ης, pl. ιδες, if masc. as from suritzí, *postillion*, σουριτζῆς, pl. σουριτζῆδες; when fem. they end in ισσα, as τζιγγάνισσα, *female gypsey*.

Italian subs. fem. take the same gender and term. in R. as in It. as bandiera, *flag*, μπαντιέρα; those in e masc. become R. nouns in ης, as barbiere, *barber*, μπαρμπέρης; and those in o masc. become R. subs. in ος. All others follow the same rule, as those taken from the Turkish.

* The uncontracted H. form is never used in R. nouns.

There are several R. subs. taken from the Latin, either quite unchanged or with a slight difference in the termination—as κοῦνα, *cradle*, κάμπος, *plain*, κάστρον, *fortress*.*

Of the most prevalent terminations of R. subs., ιον has already been remarked as the most common of all. In the greater number of instances, this neuter nominative has been formed by changing the term. of the H. nom. or gen. into ιον—in others the H. term. has been converted into—1. ίδιον, or ίδι, as στηλίδι, *sepulchral stone*, from στήλη—2. άδιον or άδι, as πηγάδι, *well*, from πηγή—3. άριον or άρι, as κριθάρι, *wheat*, from κριθή—4. άφιον or άφι, as χρυσάφι, *gold*, from χρυσὸς—the last-mentioned are not numerous.

A class of neuter subs. expressive of actions are formed from a great number of verbs active with terminations in σμα, ωμα, ιμον, as from κοκκινίζω, κοκκίνισμα, *reddening*, from διαβάζω, διάβασμα, *reading*, from φορτόνω, φόρτωμα, *load*, from βουτίζω, βουτίξιμον, *drowning*, from φέρω or φέρνω, φέρσιμον, *bearing, conduct*, from κόπτω or κόφτω, κόψιμον, *cutting*.

There are some fem. sub. in ια derived from verbs, and peculiar to R. as πατησία, *pace*, from πατῶ, χωρισία, *separation, divorce*, from χωρίζω.

Α'ρης and ᾶς are masculine terminations, the former partaking of the nature of participles and adjectives, as from γέλοιον and γελάζω comes γελοισιάρης or γελατζάρης, *a jocose man*, from H. καβάλλης, *horse*, καβαλλάρης, *horseman*—ᾶς is expressive of trades, professions, and qualities, as from σχοῖνος, R. σχοινὶ, is formed σχοινᾶς, *rope-maker*, from χειλὶ, χειλᾶς, *a man with large lips*—these have the gen. in ᾶ and plur. in άδες, as φαγᾶς, *glutton*, gen. φαγᾶ, plur. φαγάδες.

* Some Latin words were in use as early as the age of the Antonines, as appears from Athenæus, who use ματσρία for the leven of bread, and φουμώσος τύρος, *fumosus caseus*, for a particular kind of cheese.——Lib. 3. c. 79. ed. Schweigh.

Ισσα, στρα, τρα, τρια, are fem. term. of the same force as the preceding, as *γύφτισσα, female gypsey; πλύστρα, washer-woman; γελάστρια, woman given to laughter.* There are also a few subs. fem. of the same kind, ending in οῦ, declined like ἀλεπού, as *μυταρού, woman with a large nose.*

Many of the subs. taken from H. have undergone a remarkable change of meaning. The use of generals for specifics, of specifics for generals, of attributes and accidents for objects themselves, will account for the etymology of many words in the modern dialect. Thus *ἄλογος, rationis expers*, converted into a R. subs. has become the common word for *horse*, as being the brute κατ' ἐξοχήν, and *ψωμίον, frustulum*, now means *bread.*

DIMINUTIVES, &c.

The Modern-Greek tongue (like the Italian) derives much beauty from its diminutives. These are formed—1. By changing the termination of nouns substantive into *άκης* for the masculine; *ιτζα* and *οῦλα* for the feminine; and *άκι* and *ίδι** for the neuter; as, from *Ἀντώνιος, Anthony, Ἀντωνάκης*, from *πόρτα, door, πορτίτζα*, or *πορτοῦλα, little door*, from *παιδί, child, παιδάκι, little child.*

2. Another class of diminutives is formed by adding *πουλος*,† *πουλα, πουλον*, to subs.; as, *Τούρκος, Turk, Τουρκόπουλος, young Turk, κότα, hen, κοτσκοῦλα, pullet*—but the neuter gender is the most common, being applicable to subs. of all genders, as *κοριτζόπουλον, little girl.*

Augmentatives are more rare in R.; as, *ποθώνη, vehement desire*, from *πόθος.* The masc. term. *αρος* is also an augmentative, as *κορίτζαρος, a great girl.*

* *δι* has not always the force of a diminutive in Romaic, as we have already seen in the instances of *δρίδι*, and *στηλίδι*; indeed it has but rarely that meaning.

† This is evidently derived from the H. *πωλος* by a conversion, very common in R., of *ω* into *ου.*

The modern dialect makes a very extensive use of diminutives, and delights much in χαϊδευτικὰ, or caressing expressions, sometimes applied to the most hateful ideas; thus εὐλογιὰ is the *small-pox*, and μαλτάχη is a common term for the *plague*.*

ADJECTIVES.

These, for the most part, follow the H. usage through their four inflexions; but, like R. subs. have the nom. and acc. pl. fem. in ας. The most ordinary terminations of R. adjectives, are ώδης, ινος, and ινιος; the last only is peculiar to R.

The degrees of comparison terminate, for the most part, in ήτερος,† ήτατος, or ώτερος, ώτατος; the latter being applied to adj. in ος, and the former to all others — but this rule is not without exceptions, for καλὸς has καλήτερος and καλιώτερος in the comparative; πρώτος has πρωτήτερος and μεγάλος, μεγαλήτερος — indeed, it is not uncommon, in conversation, to hear both forms used to the same adj. The comparative may likewise be formed by the adverb πλέον, as πλέον εὔμορφος, *more handsome*; and πλέον is also used in the definite superlative, as ὁ πλέον εὔμορφος, il più bello, *the handsomest*. H. adj. in ης and εις, adopted without change, have the degrees of comparison in έστερος, έστατος; superlatives in έστατος are sometimes employed, when the positive form is not in common use, as ἀληθέστατος; ἀληθινὸς being used in R. and not ἀληθὴς. Some of the H. adj. in ης change this term.

* Παυούκλα is the proper word, derived, perhaps, from πᾶν and ὄλυμι.

† υ producing the same sound as η, I have not mentioned ύτερος, ύτατος, which also exist in R.

into ος in R. as ἀκριβὲς for ἀκριβής. The nom. sing. fem. in α obtains only when the termination is in α pure, and not after ρ, as in H.; thus ἅγιος, *holy*, fem. ἁγία; φθονερὸς, *envious*, fem. φθονερή. Primitive adj. are formed into diminutives, by changing the termination into ούτζικος, as καλὸς, *good*; καλούτζικος, *passable*; μαῦρος, *black*; μαυρούτζικος, *blackish*.

PRONOUNS.

R. pronouns differ so much in their form and application from those of the ancient language, that it will be necessary to state them at length.

The primitive, or personal, pronouns, are,

1. ἐγω, I.

Sing. nom. ἐγὼ — gen. μοῦ — acc. μὲ, ἐμὲ,* ἐμένα.

Pl. nom. ἐμεῖς, or ἡμεῖς — gen. and acc. ἐμὰς, ἡμᾶς, μᾶς — gen. sometimes ἐμῶν.

2. ἐσὺ, *thou*.

Sing. nom. ἐσὺ — gen. σοῦ — acc. σὲ, ἐσένα.

Pl. nom. ἐσεῖς — gen. and acc. σᾶς, ἐσᾶς.

* Ἐμὲ — In all cases where H. words are adopted in R. with the addition of an initial ε, they are only used in that form when beginning a sentence, or following a word ending with a consonant; on other occasions the ε is dropt.

3.* τοῦ, τῆς, τοῦ, *of him, of her, of it.*

Sing. gen. τοῦ, τῆς, τοῦ—acc. τὸν, τὴν, τό.
Pl. gen. and acc. τοὺς,† or τῶς.

The gen. case in these pronouns may be supposed to include the dative, being vulgarly used with verbs, in a dative sense;‡ as, μοῦ τὸ 'δωκε νὰ σοῦ δώσω, *he gave it to me to give to you:* wherein is also shown the mode in which the pronoun is usually connected with the verb in R. In the accusative case they often follow it, as παρακαλῶ σε, *I pray you.*

There are two methods of expressing pronouns possessive in R.—1. By attaching to nouns the oblique cases of the primitive pronouns as enclitics; as, ἡ τιμή τους, *their honor;* ἡ γνώμη μου, *my opinion;* ἀκριβοί μου φίλοι, *my dear friends.*

2. The other pron. poss. are δικός, or ἰδικός,§ declined like other adjectives, and never used without the oblique cases of the pers. pron. attached to them; as,

* This is, in fact, the article used for the third pers. pronoun; it is found employed by Homer in the same manner.

† Τῶν is used by the more polished Greeks; τῶς is properly a Cretism, though often found in other parts of the country.

‡ The use of the H. dative not uncommon among the more educated.

§ Formed probably from ἴδικός, from ἴδιος.

ἐδική σου θυγατέρα, *your daughter.*
ἐδικόν της, or ἐδικό της σπῆτι, *her house.*
ἐδικά τους εἶναι τὰ πράγματα, *the things are theirs.*

The pron. combines in the same manner with an expression of more than one word, as ἡ πρός ἐμέ σου φιλία, *your friendship for me.* Τῶ λόγουσου, &c. τοῦ λόγουτου, &c. is another mode peculiar to R. of expressing the pronoun, both of the second and third person.

Ἑαυτοῦ, or ἐμαυτοῦ, is used in R. in the gen. and acc. sing. and always with the oblique cases of the pers. pron. attached, in which manner they express all the three persons, as ἐμαυτοῦμου, *of myself*; ἑαυτόντους, *themselves*, &c. The nominative of this pronoun is expressed by αὐτὸς, or ἀπαυτὸς, (derived from αὐτὸς,) with the oblique cases of the pers. pron. annexed, as αὐτόσσου, *you yourself*; ἀπατοίσας, *of yourselves, of your own accord.*

As the modern Greeks do not use the possessive pronouns, ἡμέτερος, &c. the enclitic pronouns have a very extensive use in R.—Their accentuation is the same as in H.; that is to say, the enclitic loses its accent: the accent, if grave on the last syllable of the noun, is changed to acute, as in τιμή μου; and if the noun is acuted on the antepenultima, or circumflexed on the penultima, there is a new acute accent on its last syllable; as. in ρῆγά μου, *oh, my king*; ὁ μεγαλήτερός μου, *my superior.* Enclitic pronouns are joined in the same manner to verbs, as δός μου, *give me.* It is not uncommon among the moderns to write the two words as one, which seems the proper method, because the acute may then be considered as placed according to the law

which governs it in all ordinary cases, and which requires an acuted penultima, when the last syllable is long.

When two words are formed into one by *crasis*, a figure much used in R. poetry, a change of accent occurs, similar to that observed in enclitics, as ἐγώμαι, for ἐγὼ εἶμαι.

Αὐτὸς, ἐκεῖνος, and τοῦτος, or ἑτοῦτος, are used in R. and declined like other R. adj.

The pron. relative is ὁποῦ indeclinable; but for this inelegant form, which resembles the Italian che, is often substituted ὁ ὁποῖος, a word corresponding to the Italian *il quale*. Ὁποῖος, without the article, or vulgarly Ποῖος, is the interrogative pron. *who, what.* Ὁποιος, with the accent on the first syllable, answers to our *whoever.* Τί, *what?* and τίνος, *whose?* are the only inflexions of the H. τίς, used in R.; τινὰς, *any one, some one,* is chiefly used like the French *on*.

The other pronominal adj. peculiar to R. are,

Τάδε, *such a one.*
Κάτι, *some.*
Κάθε, *each, every.*
Κάποιος, *some one.*
Τέτοιος, or ἔτοιος, *such a one.*
Ἀλλιότικος, *of another kind.*
Καμπόσοι, *some.*

} indeclinable.

Καθένας, καθεμία, καθένα, } *every one, each one.*

Κανείς or *κανένας, καμμία, κανένα, no one.*

Πᾶς, and *πᾶσα εἷς, every one,* are chiefly used in poetry.

Αὐτὸς has, sometimes, besides the H. cases, *αὐτηνοῖ, ᾶν, οὺς,* in the pl.

And in the same manner, *τοῦτος, τουτουοῦ,* pl. *τουτωῶν, ούς.*

ἄλλος, ἀλλουνοῦ, pl. *ἀλλωνῶν, ούς.*

ὅλος, pl. *ὁλωνῶν, ούς.*

AUXILIARY VERBS.

The R. auxiliary verbs are taken from *θέλω* and *ἔχω,* the inflexions of which are as follow:

Θέλω, I will.

Indicative present,	*θέλω, θέλεις* or *θες, θέλει* or *θε, θέλομεν* or *θέμεν, θέλετε* or *θέτε, θέλουν* or *θένε.*
Imperfect, -	*ἤθελ-α, ες, ε, ἠθέλ-αμεν, ετε, ἤθελαν* or *ἠθέλανε.*
Past, - -	*ἠθέλησ-α, ες, ε, ἠθελήσ-αμεν, ετε, ἠθέλησαν* or *ἠθελήσανε.*
Participle, -	*θέλοντας.*

Ἔχω, I have.

Indicative present,	*ἔχ-ω, εις, ει, ομεν, ετε, ουν.*
Imperf. and past,	*εἶχ-α, ες, ε, αμεν, ετε, ανε* or *εἶχαν.*
Participle, -	*ἔχοντας.*

Of these tenses, the present and imperfect of *θέλω,* and the past tense of *ἔχω,* are the only forms used as auxiliary verbs in R. *Εἶμαι* is not employed as an auxiliary verb; but its inflexions may not improperly be here inserted.

Εἰμαι, I am.

Indicative—Present,	εἶμαι, εἶσαι, εἶναι, ἴμεθα, εἶσθε or ἐστε, εἶναι.
Imperfect, - -	ἤμουν, ἦσουν, ἦτον, ἤμεσθεν, ἦσάσθε or ἦστε, ἦταν or ἦσαν.
Past, - - -	*ἐστάθημ-α, ες, ε, ἐσταθήμ-εμεν, ετε, αν or ἐστάθημαν.
Preterit Perf. -	εἶχα σταθῆ, εἶχες σταθῆ, &c.
Future, - -	θέλω εἶσθαι, θέλεις εἶσθαι, &c.
Subjunctive—Imperf.	ἤθελα εἶσθαι, ἤθελες εἶσθαι, &c.
(*I should, &c. be.*)	
Imperative, - -	ἂς εἶσαι, &c.
Participle, - -	ὄντας or ἐστοντας.

VERBS.

In the indicative present, H. verbs undergo less change, when transferred into R., than any other parts of speech, and may be divided into barytone and circumflex: their tenses are as follow:

BARYTONE VERBS.

Active Voice.

Indicative Mood.

Present, -	γράφ-ω, εις, ει, ομεν, ετε, ουν or ουνε or ουσι.
Imperfect,	ἔγραφ-α, ες, ε, ἐγράφ-αμεν or ὁμεν, ετε, ἔγραφ-αν or ἐγράφ-ανε or ασι.
Past, -	ἔγραψ-α, ες, ε, ἐγράψ-αμεν, στε, ἔγραψαν or ἐγράψ-ανε or ασι.
Future, -	γράψ-ω, εις, ει, ομεν, ετε, ουν.

* This is a borrowed tense, being the past of στέκομαι, and formed from the H. ἐστάθην, the 1st Aor. pass. of ἵστημι, in the manner which will be seen hereafter.

Imperative Mood.

Present, - Sing. γράφε, pl. γράφετε.
Aorist, - Sing. γράψε, pl. γράψετε.

Subjunctive Mood.

Present, - γραφ-ω, ῃς, ῃ, ωμεν, ητε, ουν.
Aorist, - γράψ-ω, ῃς, ῃ, ωμεν, ητε, ουν.
Participle, γράφοντας.

Passive Voice.

Indicative Mood.

Present, - γράφ-ομαι, εσαι, εται, *γραφ-ούμεσθε or ομάσθε, γράφεσθε, or γραφούσθε, γράφονται.
Imperfect, ἐγράφ-ομουν, ουσουν, ετο, ἐγραφ-ούμεσθε, ἐγραφ-ούσθε or ούσεσθε, ἐγράφουνταν.
Past, ἐγράφθηκ-α, ας, ε, ἐγραφθήκ-αμεν, ατε, ἐγράφθη-καν or σαν, or ἐγραφθήκασι.

Imperative Mood.

Aorist, - Sing. γράψου. pl. γραφθῆτε.

* The inflexions of the tenses, especially in the passive voice, vary in different provinces. I have inserted those forms only, which are most in use.

Subjunctive Mood.

Aorist - γραφθ-ῶ, ῇς, ῇ, ῶμεν, ῆτε, ῶσι.
Participle, γραμμένος, η, ον, &c.

CIRCUMFLEX VERBS.

These, when in ἱω, ῶ, and ἀω, ῶ, in H. are most commonly used in R. in the contracted form, as, πατῶ, πατεῖς, &c. τιμῶ, τιμᾷς; and both conjugations have the R. passive in ῶμαι, as πατοῦμαι, τιμοῦμαι.

H. verbs in ὁω, ῶ, are adopted into R. by converting ὁω into ὀνω, as τελειόω, *I finish*; R. τελειόνω—χρυσόω, *I gild*; R. χρυσόνω.*

The termination of ἀω is a favorite in R.; many verbs in ἐω, ῶ, are inflected as verbs in ἀω, ῶ, particularly in the passive voice, as, φοβᾶται, μαρτυρᾶται; and some even that are not circumflexed at all in H.

The following examples will show the mode of declining these verbs, and the few inflexions, wherein the uncontracted form is used.

* The insertion of ν between the two final vowels, is also practised in other verbs, ending in ω pure, as δέω, *I bind*, R. δένω; and is commonly inserted in a similar manner in verbs ending in ρω, or λω, as φέρω, *I bear*, R. φέρνω; στέλλω, *I send*, R. στέλνω.

Κινῶ, *I move.*

Active Voice.

Indicative — Present, κιν-ῶ, εἷς, εἶ, οὖμεν, εἶτε, οὖν.

Imperfect, ἐκίν-ουν, {ες, ε / εις, ει} ούσαμεν {ειτε / εῖτε} οὖσαν.
ἐκιν-οῦσα, οῦσες, οῦσε, ούσαμεν, ούσετε, οῦσαν.

Future, κινήσω, &c.

Past, ἐκίνησα, &c. Imperative—Present, κίνει. Aorist, κίνησε.

Subjunctive {Present, κινῶ, &c. Participle, κινῶντας. / Aorist, κινήσω, &c.

Passive Voice.

Indic. Pres. κιν-οῦμαι, {ίσαι, / εῖσαι,} {ίται, / εῖται,} {ιόμεσθε, / οὖμεσθε,} {ίσθε, / εῖσθε,} {ιούνται. / οῦνται.}

Imperf. ἐκιν- {ιόμουν, / οὖμουν,} {ιόυσουν, / οῦσουν,} {έτο, / εῖτο, / οῦνταν,} {ιούμασθε, / οῦμασθε,} {ιούσθε, / εῖσθε,} {ιοῦνταν. / οῦντο.}

Past, ἐκινήθηκα, &c. Imperative, Aorist, Sing. κινήσου, Pl. κινηθῆτε.

Subj. Aorist, κινηθῶ, &c. Participle, κινούμενος.

Ἀγαπῶ, *I love.*

Active Voice.

Indicative — Present, ἀγάπ- {άω, / ῶ,} {άεις, / ᾳς,} {άει, / ᾷ,} οὖμεν, ᾶτε, οὖν or οῦσι.

Imperfect, ἀγάπ- {ουν, / ουσα,} {άες, / ας, / ους,} {άε, / α, / ου,} ούσαμεν, ούσετε, ουσαν.

Future, ἀγαπήσω, &c.

Past, ἀγάπησα, &c. Imperative, {Pres. ἀγάπα, &c. / Aor. ἀγάπησε, &c.}

Subj. Pres. ἀγαπάω, &c. Participle, ἀγαπῶντας.

Passive Voice.

Indic. Pres. {ἀγαπ-ιούμαι, / ἀγαπ-ῶμαι,} {ᾶσαι, ᾶται,} {ιούμεσθεν, / ῶμασθε,} {ᾶσθε, ῶνται.}

Imperf. {ἀγαπ-ιούμουν, / ἀγαπ-ῶμουν,} ούσουν, {ούτο, / ᾶτο, / ουν} {ιούμασθε, / ῶμασθε,} {ᾶσθε, ουνταν.}

Past, ἀγαπήθηκα, &c. Imperative, ἀγαπήσου, &c.

Subj. Aor. ἀγαπηθῶ, &c. Participle, ἀγαπημένος.

The remaining tenses of R. verbs are either compounded of auxiliary verbs, or borrowed from H.

The future active is supplied by the present tense of θέλω, and the H. first future infin. with the final ν elided; as θέλω γράψει, *I shall write*; θέλεις γράψει, *thou wilt* write*, &c. This form is generally employed in written compositions, but in speaking, it is more customary to use the

* The Author of the Inquiry into the Principles of Harmony in Language has justly observed, that the proper form of the English future is, *I shall, thou will, he will, we shall, ye will, they will.* The same remark is found in Valpy's Latin Grammar.

different inflexions of the H. future, preceded by the indeclinable θέλει or θἐ, or θὰ; as,

θέλει or θἐ γράψομαν,	*we shall write.*
θ' ἀποκτήσω,	*I shall obtain.*
θὰ τὸν εἰπῶ,	*I shall tell him.*
θελ' ἰδῇ,	*he will see.*

The same particle θὰ may be used with the imperfect and past tenses, to signify the meaning of our *must*, though generally in a doubtful sense, as θὰ ἔγραφε, *it surely must be, that he was writing*, θὰ ἔγραψε, *he must have written.*

The present tense of ἔχω, followed by γράψει, κινήσει, ἀγαπήσει, expresses our compound perfect, as, ἔχω γράψει, *I have written.*

The past tense of ἔχω, joined to γράψει, &c. expresses the preterit perfect, as, εἶχα γράψει, *I had written*; εἶχες γράψει, *thou hadst written*, &c.

The infinitive in R. is supplied by the potential, by prefixing νὰ to the H. present and 1st aorist subjunctive, as, νὰ γράφω, γῃς, γῃ, &c. for the present infinitive; and νὰ γράψω, γῃς, γῃ, &c. for the fut. infin. The R. infinitive is used as a substantive with the article, in the same manner as in H.; thus πρὸ τοῦ νὰ ἔλθῃ, or πρὸ τοῦ νὰ 'ρθῃ, *before he comes*; τὸ νὰ εἶναι, *the being.*

The same H. subj. tenses already mentioned, are also required after ἂν, ἔαν, ἀνισωσκαὶ, *if*, in expressing the conditional form of speaking; likewise after ὅταν, *when*, ἂς, *let*, ἀγκαλακαὶ, *although*, &c.

The R. imperfect is used in the subjunctive, as well as in the indicative mood; it may be used in the conditional sense, after ἄν: after ἄς, νὰ, ἄμποτες νὰ, μακάρι νὰ, it expresses the imperative or optative form of speaking, as ἂς γενόμουν, *would that I were becoming, let me become;* μακάρι νὰ ἀγαπούμουν, *would that I were beloved;* νὰ χαμηλώναν τὰ βουνὰ, *would that the mountains were levelling themselves, levelled be the mountains.*

The imperative and optative, in a present and future sense, are expressed by ἂς, νὰ, ἄμποτες νὰ, μακάρι νὰ, with the H. present, and 1st aor. subj. as ἂς γράφῃ, *let him write,* (in the present), νὰ γράψητε, *write ye,* (in the indefinite) μακάρι νὰ γράψουν, *would that they would write.*

The R. imperfect is often employed (like the same tense in It.) to express a sense analogous to that of our imperfect subj. passive, as, Ἂν τὸ εἶχα λάβει πρωτήτερα, δὲν ἔγραφα, *If I had received it before, I should not have written:* instead of εἶχα λάβει, ἐλάμβανα might have been used, which would show another mode of employing the R. imperfect, different from our own.*

The tense called by Dr. Johnson the preterit potential, and expressed in English by *might, should,* &c. is formed in R. by the

* This mode of employing the imperfect is exactly that of the ancients, as in the verse of Aristophanes:

Εἰ μὴ τότ' ἐπόθουν, νὺν ἂν οὐκ εὐφραινόμην.

And in the following words of Lucian's Timon:

Εἰ δὲ διωπῆ ἔσκαπτεν ἐπικεκυφὼς, ἐτὶ ἂν ἔσκαπτεν ἀμιλούμενος.

In general, the exact use of the tenses varies so much in different languages, that it can only be acquired by long practice. See some excellent remarks on this subject in Mitford's Harmony in Language, Sect. 17.

imperfect of θέλω, and the same indeclinable adjunct used for the future; as,

ἤθελα γράψει, *I should, &c. write.*
ἤθελες γράψει, *&c.*

In the passive voice, the future and preterit potential are formed by the tenses of θέλω, and the indeclinable γραφθῆ, as, θέλω γραφθῆ, *I shall be written;* ἤθελα γραφθῆ, *I should have been written.* In the passive voice, the H. future, preceded by θά, or θᾶ, cannot be used as in the active.

The H. present subj. and the R. aor. subj. are used in the passive voice after νὰ, and the other conjunctions requiring that mood.

FORMATION OF THE TENSES.

The mode of forming the R. tenses will in general be sufficiently understood from the examples of the three verbs already given.

The future and aor. subj. differ only from the H. tenses, in having the 3d pers. pl. in ουν; and even this form is seldom used among the more polished. The most anomalous of the tenses are the imperfect, both active and passive, and the imperative passive.

The aor. subj. passive, besides the same form of the 3d pers. pl. has the circumflexed ῶ of the 1st pers. pl. changed into ου. The conversion of ω into ου is very common in R.

The R. participle active is formed from the H. in the same manner as imparisyllabic nouns subs. masculine, by annexing ς to the acc. masc. sing.

The most important points in the etymology of the tenses are the formation of the indeclinable adjunct, employed with the auxiliary verbs, and of the simple past tense or aorist.

Indeclinable adjunct.

In the active voice, this appears to have been formed, (as has been already hinted,) from the H. first future infinitive, by the elision of the final ν, and in the passive voice, from the 1st aorist infin. By cutting off the final ναι.* Sometimes, the active adjunct is written γράψῃ, particularly when joined to ἔχω, or εἶχα; but the sounds of γράψει and γράψῃ being the same, the distinction is useless. For a person learning to speak the language, it may be sufficient in all cases to take the adjunct from the 3d pers. sing. of the aorist subj. in both voices, as he must be well acquainted with those two tenses, the use of which is so very extensive in R.

The application of the adjunct to the auxiliary ἔχω, cannot so easily be traced to Hellenic, as its application to θέλω, but seems to be

* In old books, the passive adjunct is sometimes written γραφθῆν, one letter nearer the original. The gradual neglect of the future, and the growing use of its substitute, θέλω with the infinitive, may indeed be traced up to the earliest periods of the decline of the Greek language. The following lines, from an old R. author, exemplify the formation of these adjuncts:

θέλεις χαρῆν καὶ τιμηθῆν καὶ ζῆσιν καὶ πλουτίσειν,,
καὶ τοὺς ἐχθρούς σου στὸν λαιμὸν θέλεις κατακατῆσειν.

nothing more than an imitation of the habits of other modern European languages.

Past Tense or Aorist.

In all verbs taken from H. whether the pres. indic. active undergoes a change in R., or is adopted unchanged, the H. 1st aorist is the only simple R. past tense; as, καλῶ, *I call*, past. ἐκάλεσα; δέω, *I bind*, p. ἔδεσα; σημαίνω, *I note*, &c. p. ἐσήμηνα; χλιαίνω, *I warm*, p. ἐχλίανα; θαμπώνω, *I astound, am giddy*, from θαμβέω, p. ἐθάμβησα; περνῶ, *I pass*, p. ἐπέρασα; πέφνω, *I fall*, p. ἔπεσα; στέλλω, *I send*, p. ἔστειλα; σπείρνω, *I sow*, p. ἔσπειρα.

The augment, however, is in some cases differently disposed, and in others is not employed at all.

Ex. Gr. 1. Compound verbs generally take the augment at the beginning, as, καταπατῶ, *I tread down*, p. ἐκατεπάτησα; κακοχρονίζω, p. ἐκακοχρόνισα.

2. In words beginning with α, there is no augment, as ἀγαπῶ, *I love*, p. ἀγάπησα; ἀναχωρῶ, p. ἀνεχώρησα.

3. The ε augment is sometimes converted into η, and in poetry very commonly; as ἤφερα for ἔφερα.

* It is remarkable that the Latin language borrowed its past from the same H. tense; thus Latin verbs in co have their perfect in xi, and those in bo, pto, in psi, in the same manner as the H. 1st aorists are formed from the same terminations in the present.

The augment of the imperfect is regulated in the same manner as that of the past tense.

The H. 1st aor. is in general adopted for the R. past, even in verbs which have changed their signification in R., as, *κάμνω, I make*, p. *ἔκαμα*, being the same as the 1st aor. of the H. *κάμνω, laboro*; *χαλνῶ, I destroy*, p. *ἐχάλασα*, being the 1st aor. of the H. *χαλάω*, or *χαλάζω, dimitto, laxo*.

R. verbs taken from the H. verbs, called by grammarians anomalous, also take the H. 1st aor. (subject to the privation of augment in the cases already mentioned,) for the R. past, as, *ἁμαρταίνω, I sin*, p. *ἁμάρτησα*: *αὐξαίνω, I increase*, p. *αὔξησα*: and if the H. verb is defective, and has no 1st aor., the R. past is then formed from the 2d aorist as *πίνω, I drink*, p. *ἔπια*; *λαβαίνω*,* *I take*, p. *ἔλαβα*; *λαχαίνω, I attain by accident*, † *ἔλαχα*; *μαθαίνω, I learn*, p. *ἔμαθα*; *βάνω*, or *βάζω, I put*, p. *ἔβαλα*.

Whenever the R. verb is taken from an anomalous H. verb, which has its present tense with an active, and its future with a pass. term. or the reverse, the R. past tense is equally formed from the H. 1st or 2d aor.; as, *ἀναβαίνω, I ascend*, p. *ἀνέβηκα*†; *ἔρχομαι, I come*, p. *ἦλθα*.

* *Λαβαίνω, παθαίνω*, &c., or, as they may be likewise written, *λαβάνω, παθάνω*, seem to have been formed from the ancient H. forms, *λαβέω, πᾰθέω*, by the insertion of *ν* between the two vowels, in the manner already instanced in *δένω, χρυσόνω*. Thus the R. *στρόνω, ὁμόνω, χώνω, ὑένω, ἁμαρταίνω*, &c. have been formed from the old H. *στρόω, ὁμόω, χόω, ὑέω, ἁμαρτέω*, &c.

† The rule for forming this R. tense from the H. aorist will be seen immediately.

In the passive voice, the past tense is deduced from the H. 1st aor. indic., or, when that is deficient, from the 2d aor. indic. by changing the final ν into κα; as,

	Hellenic.		Romaic.	
Ind. pres. act.	φυλάσσω,	—— Ind. pres. act.	φυλάγω.
Ind. 1st aor. pass.	ἐφυλάχθην,	—— Ind. past pass.	ἐφυλάχθηκα.

The H. aorist is also in frequent use in R. among the more polished.

The rules regarding the augment exist in the passive as well as in the active voice; as,

ἀγαπῶ ——— past pass. ἀγαπήθηκα.
ἀκούω ——— past pass. ἀκούσθηκα.

The participle pass. is the same as that of the H. perfect pass. except that it does not take any augment; thus,

σπέρνω, *I sow* ——— part. pass. σπαρμένος.
διαλέγω, *I select* ——— part. pass. διαλεγμένος.

In some cases, the moderns make use of a participle in ἄμενος, instead of ὁμενος; as,

ἐρχάμενος, *coming*, δεχάμενος, *receiving*, τρεμάμενος, *trembling*.

The tenses of verbs, not taken from H., are formed, in most cases, according to the mode applied in H. to the respective termina-

tions of their presents indic.; but subject to the exceptions and modifications already mentioned:—thus the past tenses of the following verbs are,

μαυρίζω, *I blacken*, from the R. μαῦρος,—p. ἐμαύρισα.
κοστίζω, *I cost*, from the Italian costare,—p. ἐκόστισα.
χοντραίνω, *I become thick*, or *make thick*, from the R. χοντρὸς,—p. ἐχόντρηνα.
φτιάζω, or φτιάζω, *I construct*,—p. ἔφτιασα, or ἔψτιασα.
κουράζω, *I fatigue, am tired*,—p. ἐκούρασα.
μπερδεύω,* *I imbroil*,—p. ἐμπέρδευσα, or ψα.
μουφλουζεύω, *I become, bankrupt*, from the Turkish muflus,—p. ἐμουφλούζεψα, or ψα.
διαφεντεύω, from the Latin defendo,—p. ἐδιαφέντεψα, or υσα.
νυκτώνει, *it is night*,—p. ἐνύκτωσε.

Some of the verbs in άζω and ώνω have the past in ξα, as βαστάζω, p. ἐβάσταξα; μαζώνω, *I collect*, from the Romaic adverb, μαζὶ, *together*, p. ἐμάζωξα.

The term. in άρω is chiefly used in verbs taken from the Italian, as κοπιάρω, *I copy*, from *copia*; ριζικάρω, *I hazard*, from *rischio*; these have the past in ησα, as ἐρριζικάρησα.

Verbs in ρνω have the past in ρεσα, or ρησα, as δέρνω, *I beat*, ἔδερεσα; those in χνω, in ξα, as σπρώχνω, *I push*, ἔσπρωξα.

* This may perhaps be a corruption of περιδῶ.

The most common terminations of R. verbs are *ίζω, άζω, εύω, ήνω, αίνω* or *ίνω, ύνω* or *ώνω*; and these are applied to words, both of H. and foreign origin.

VOICES.

In R. verbs, the active termination contains, as in H., both the active and neuter verbs.

Most neuter verbs in R. may be employed actively; thus *πηγαίνω, I go*, is often taken to signify *I cause to go, conduct, &c.*; *σιμώνω, I am near, approach*, means also, *I bring together, bring near, make to approach.*

The passive termination includes both the passive and middle voice, the latter comprising the verbs called by the French reflective and reciprocal. *Βιάζομαι, Je me force; λούομαι, I wash myself*; and *ἐχαλάσθηκες*, in the following verse of Erotocritus:

Μὰ ἐδὼ ἐχαλάσθηκες ἐσὺ, κ' ἐχαλασες κ' ἐμένα —

But here you have ruined yourself, and you have ruined me also;

are examples of the reflective verbs. *Παλεύομαι, I wrestle with another, who at the same time wrestles with me*, is an example of the reciprocal.

The following are the anomalous verbs of most ordinary occurrence:

βλέπω, *I see*, p. εἶδα, Subj. ἰδῶ.

δίδω or δίνω, *I give*, p. ἔδωκα or ἔδωσα, imperat. δός, pres. pass. δίνομαι, perf. pass. ἐδώθηκα, Subj. aor. δωθῶ, part. pass. δοσμένος or δομένος.

ἐμβαίνω or ἐμπαίνω, *I enter*, p. ἦμπα or ἐμπῆκα, imperat. ἔμπα.

ἐμβάζω, *I introduce*, p. ἔμβασα, part. past ἐμβάσας.

εὐγαίνω * *I go out*, p. ηὔγα or εὐγῆκα, Subj. εὐγῶ, imperat. εὔγα.

εὐγάζω or εὐγάνω, *I put out*, p. εὔγαλα, Subj. εὐγάλω, part. pass. εὐγαλμένος.

εὑρίσκω, *I find*, p. ηὗρα or ηὕρηκα, Subj. εὕρω.

ἐπιτυχαίνω, *I acquire*, p. ἐπίτυχα.

λέγω, *I say*, p. εἶπα, Subj. εἰπῶ, imperat. πές.

ξέρνω, *I vomit*, p. ἐξέρασα.

ξεχάνω or ξεχῶ, *I forget*, p. ἐξέχασα.

πέρνω, *I take*, p. ἐπῆρα, Subj. πάρω, p. pass. ἐπάρθηκα, participle pass. παρμένος.

πηγαίνω or παγαίνω or ὑπάγω or † πάγω, *I go*, imp. ἐπήγαινα, p. ἐπῆγα or ὑπῆγα, imperat. ἄμε, ἄμετε, Subj. πάγω, participle πηγαινάμενος or πηγαίνωντας.

στέκομαι, *I stand*, p. ἐστάθηκα, imperat. στέκου or στάσου, Subj. σταθῶ.

σωπαίνω, *I am silent*, p. ἐσώπασα, imperat. σώπα.

τρώγω, *I eat, gnaw, consume*, 1st pers. pl. τρώγομεν or τρῶμεν, &c. p. ἔφαγα, imperat. φάγε, Subj. φάγω.

φεύγω, *I flee*, p. ἔφυγα, imperat. φύγε.

φέρω or φέρνω, *I bear*, p. ἔφερα or ἤνεγκα, p. pass. ἐφέρθηκα, participle pass. φερμένος.

There are likewise many defective Romaic verbs, in which only one or two tenses are in use.

* From ἐκβαίνω, or evenio, perhaps.

† πάγω, 1st pers. pl. πάγομεν or πᾶμεν, &c.

ADVERBS.

Adverbs may be formed from R. adjectives by changing the term υς into υὰ; as from μακρὺς, μακρυὰ, *far*, and from ος into α, as from καλὸς, καλὼ, *well*. H. adverbs in ως are generally used in R. with the termination of α, as H. δυσκόλως, R. δύσκολα, though sometimes the sound leads to a preference of the termination in ως; thus καλὰ κάμνεις, *you do well*, καλὼς ἤλθες, *you are welcome*. The neuter sing. of R. adj. is in some instances used adverbially as in H.; as πολὺ, *much*, ὀλίγον, *a little*; and the acc. case of subs. with the article; as τἄλλοιπὸν, *therefore, in short, for the rest*; τὴν νύχτα, *by night, at night*; τὸ πουρνὸν * or τὸ πρωΐ, *in the morning*; μίαν βολὰν or φορὰν, *once*; τρεῖς φοραὶς, *thrice*; συχναὶς φοραὶς, *frequently*. Ὀγλύγωρα, *quickly*, seems to be formed either from the H. dative, ὀλίγῃ ὥρᾳ, or from γρηγορέω.

Diminutives are formed from adv. by changing the term into ούτζικα, as ταχούτζικα, *rather early, at dawn of day*.

Other adverbs peculiar to R. together with the greater part of the conjunctions will be found in the remarks on the Albanian language.

CONJUNCTIONS, INTERJECTIONS, &c.

Ὅπου is used like the Italian *che* and French *que* as, εὐθὺς ὅπου, *subito che*, ἀνάμεσα ὅπου ὁμίλιε, *while he was speaking*.

* This word seems derived from πρώινος, πωρὺν, πουρνόν.

Ἅπαν, ἅπαν, *as, like as.* In vulgar discourse, σὰν is sometimes used with the force of *since, if,* and at others of *when* with the subjunctive mood; as σὰν τὸ ἐπιθυμεῖς, *since you desire it;* σὰν τὸν ἰδῇς, *when you see him.*

Νὰ contracted from the H. Ἵνα has the extensive use, already mentioned in treating of verbs; but it is also an interjection, thus employed, νάτον, *there he is;** νάσουτο, *there it is for you;* νὰ τὴν γυναῖκα, *behold the woman;* νὰ καὶ εἶδα, *lo! I saw.*

Ὄντες, *whence, therefore,* is used relatively to something that has preceded. The interrogative *whence?* is expressed by ἀπὸ ποῦ;

Ἀφοντότες, *from that time.*

Ποτὲ, *never,* is used like the French *jamais* and Italian *mai*—sometimes with the negative δὲν, and sometimes without it. Τίποτες or τίποτα, *nothing,* seems to be a corruption of οὐδέποτε.

Πότε; with the accent on the first syllable, is the interrogative *when?* as in H.

Ἀκόμι, ἀκόμα, like the It. *ancora,* is used to signify both *yet,* and *not yet.*

Μήτε, *neither, nor,* is more used than μηδὲ.

* In vulgar speech, τος is often used after νε, for all the inflexions of the 3d pers. pronoun.

Κἂν, but, at least.

Ὦ, γιάσου, are used in calling out to a person, and *μωρὲ* or *βπρὲ, you fellow, friend,* is frequent in vulgar discourse; *ὤφου, ωἰμὲ* or *ωχοιμὲ, alas!*; the first borrowed from Turkish, the second from Italian.

Μπὲ, δὲ, indeed, surely.

Πέρα, ἀπόπερα, over the way, on the opposite side.

Ἐδῶ, here; ἐκεῖ, there; ὁμπρὸς, before; ἔξω or *ὄξω, out; ἐπάνω, above; κάτω, below;* are used in composition with *ἀπὸ,* to signify *this way, that way, &c.*—and with *πάρα,* to mark the original meaning in excess, as *παραπάνω, higher up. Ἀπεδώθε* and *ἀπεκεῖθε—ἀπανωθιὸ* and *ἀποκατωθιὸ,* are used with the same meaning as *ἀπεδῶ,* &c.

Καὶ or *κὰ νὰ,* is sometimes substituted for *ὅτι, that,* as *λογιάζω καὶ τὸ ἔμαθες, I suppose you have heard of it; ἔστοντας καὶ νὰ σοῦ ἔγραψα, being that I wrote to you; εἶδα καὶ ἐβράδυασε, I saw and (that) it was evening.*

PREPOSITIONS.

The R., though it has borrowed all its prepositions from H. often employs them very differently; and they may be considered, in the vulgar language, as all governing an accusative case, although the politer classes often use the cases required in H.

Εἰς supplies the place both of *εἰς* and *ἐν,* signifying both *in* and *to;* thus *εἰς τὴν Ἀθήναν,* means both *in Athens* and *to Athens.*

Ἀπὸ, *from, of, by;* as τὸν ἐδίωξα ἀπὸ τὸ σπῆτι, *I drove him from the house;* ἕνα ἁμάξι ἀπὸ σίδηρο, *a chariot of iron;* ἐσκοτώθηκε ἀπὸ ἐχθρούς, *he was slain by enemies.*

Διὰ, sometimes corrupted γιά, *for, by, through, on account of,* and analogous to the It. *per;* as διατὶ, *perche? why?* διὰ πόλλαις αἰτίαις, *per molte ragioni, for many reasons;* διὰ τοῦτο, *per questo, on this account.* Ἀντὶς διὰ, has the force of *instead of.*

Κατὰ, *according to, towards, about;* as κατὰ τὴν συνήθειαν, *according to custom;* ἐκίνησε κατὰ τὴν πόλιν, *he moved towards the city;* κατὰ τὴν μεσημέραν, *about mid-day.*

Πρὸς, *to, towards;* as ἡ φιλία σου πρὸς ἐμένα, *your friendship towards me.*

Μὲ, or μέτ᾽ before a vowel, *with;* as μὲ τοὺς ἄλλους, *with the others:* μετ᾽ ἐμένα, *with me.*

Χωρὶς or δίχως, *without;* as χωρὶς ἀμφιβολίαν, *without doubt;* χωρὶς or δίχως ἄλλο,* *without doubt or fail, inevitably.*

Ὡς or ἕως, *until, as far as, up to;* as ὡς τὴν κορυφὴν, *up to the top;* ὡς τὴν σήμερον, *until this day.*

Παρὰ, *beyond, above, contrary to;* as παρὰ φύσιν, *beyond* (or *above*) *what is natural;* παρ᾽ ἐλπίδα, *contrary to that which was hoped for;* δὲν ἔχω παρὰ ἕνα, *I have but one.*

* This is precisely the Italian expression, *senza altro.*

Ἀπὸ, πρὶν, ἀντὶ, περὶ, ἐναντίον, πέρα, ἐξ or *ἐκ*, are often used in written composition, with the genitive case.

Εἰς, when added to certain adverbs, forms other prepositions of a compound kind; thus, *κοντὰ* or *συμμὰ εἰς*, *near to*; *ἐμπροστὰ* or *ὁμπρὸς εἰς*, *before*; *τριγύρου εἰς*, *around*; *ἀντίκρυ* or *ἐναντίον εἰς*, *opposite to*; *μέσα εἰς*, *within*; *ἀνάμεσα εἰς*, *in the midst of*; *ὀπίσσω εἰς*, *behind*.

Ἀπὸ is joined to others in the same manner; thus, *χωστὰ* or *κρυφὰ ἀπὸ*, *apart from, in secret from*; *ἔξω ἀπὸ*, *without from*; *ὑστερὰ ἀπὸ*, *after*; *ἀπεδιώθε ἀπὸ*, *on this side of*; *ἀπεκεῖθε ἀπὸ*, *on the other side of*; *πέρα ἀπὸ*, *across, over*; *μακρυὰ ἀπὸ*, *far from*.

Μὲ is only used after *μαζὺ* or *ἀντάμα*, to denote *together with*; as *μαζὺ μὲ ἄλλους*, *together with others*.

Διὰ, ἀντὶς, χωρὶς, πρὶν or *πριχοῦ, παρὰ*, are often used with the infinitive after them; as *διὰ νὰ μὴν θέλω*, *through my being unwilling*; *πρὶν νὰ φθάσω*, *before I arrive*; *κάλλιον νὰ πηγαίνῃς παρὰ νὰ μείνῃς*, *better for you to go than to stay*.

Most of these adverbs may also be used without the preposition, when oblique cases of the personal pronouns are annexed to them enclitically; as, *ἐμπροστάσου*, *before you*; *χωστάμου*, *unknown to me*.

DERIVATIVES AND COMPOUND WORDS.

These are numerous in R., and being one of the chief peculiarities and ornaments of the language, it will be right to give a few examples,

for the purpose of showing the mode of their formation from the radical words.

Many of the derivatives which follow are purely H. in their forms, but are here inserted, some because they have now a different acceptation from that which they formerly bore, and others, because they are among the words of most ordinary occurrence in the modern dialect.—These examples at least serve to show, that the modern dialect is not remarkable for its poverty.

When the primitive word is a noun.

Πάστρα, πάστρη, παστράδα, neatness, cleanliness; παστρ-ικὸς, clean, -ικᾶ, neatly; -εύω, I cleanse; πάστρεμα, πάστρεψις, the act of cleansing.*

Δοῦλος, δούλη, servant; δουλ-ικὸς, servile; -ικὰ or *-ικῶς, servilely, humbly; -εἰὰ, business, affair; -ώνω, I subjugate, make servile; δουλεύω, I work; δούλευσις, δουλοσύνη, service, servitude; —δουλ-ευτὴς, workman, servant;* plur. *-ευτάδες;— -εύτρια, working-man, woman-servant; -ευτικὸς, like a servant, laborious; δούλευμα, the act of working; δούλωσις, the reducing to servitude.*

H. *βασιλεὺς*, R. *βασιλέας, king; βασίλισσα, queen; βασιλ-ικὸς, belonging to a king; -ικὰ, in a kingly manner; -εύω, I rule; -εύει, (the sun) sets; εὐουσα, capital city,* It. *dominante; -εία, reign; βασίλ-ειον, kingdom; -ευμα, domination, setting of the sun; -σια* (plur.) *court, palace; βασιλόπουλον, young prince; βασιλοπούλα, princess.*

H. *Φόβος*, R. *φόβια,* (plur.) *fear; φοβ-ίζω, I frighten; -οῦμαι, I fear; -ερὸς, terrible; -ερὰ, terribly; -έρα, menace; φίζω, I threaten; -έρισμα, (the) threatening; -εριστὰ, in a threatening manner; -εριστὴς, threatener; -ερίστρα, female threatener; -ερότητὰ, terror; -ιστήρι, scare-crow; -ητζιάρης, timid, cowardly; -ητζαριὰ, timid woman; -ητζιάρικα, timidly; -ητζιάρικος, timid; φόβισμα, intimidation.*

* Perhaps from the H. *σπάρτον, broom.*

H. *χώρα, region, cultivated field,* R. *city, town*; *χωρ-άφι, cultivated field*; *-ιάτης, -ανδς, peasant*; *-ιανόπουλον, peasant-boy*; *-ιάτισσα, -ιανή, peasant-woman*; *-ιανοπούλα, peasant-girl*; *-ιάτικος, rustic, unpolished*; *-ιάτικα, in a rustic manner*; *-ιατούτζικα, rather rustically*; *-ιατεύω, -ατίζω, I act the rustic*; *-ιάτευμα, action of a rustic*; *-ιατοσύνη, rusticity*; *-ατεύω, I am facetious, satirical*; *-ατεία, -άτευμα, joke, satire*; *-ατὰ, jokingly*; *-ατευτὴς, -ατεύτρα, joker*, &c.; *-ιὼν, village*; *-ιδάκι, hamlet.*

Ξηρ-ὸς, or ξὲρ-ὸς, *dry*; *-ὰ, drily*; *-ὰ, terra-firma, continent*; *-αίνω, I dry*; *ἀδα, -ασία, -ότητα, dryness*; *ξήραμα, desiccation*; ξέρα or ξέρα, *quicksand.*

Ἥμερος, *gentle*; *ἡμερ-εύω, -ώνω, I make or become gentle*; *-ότητα, -οσύνη, gentleness*; *ἡμέρ-ωσις, -ωμα, (the) taming.*

Πείσμ-α, *-ατιὰ, -ατικὸν, obstinacy, spite, anger*; — *ώνω, -ατεύω, -ατίζω, I am obstinate*, &c.; *-ατάρης, -ατώδης, obstinate*, &c; *-ατάρα, obstinate*, &c. *woman*; *-ατάρικος, given to obstinacy*, &c; *πείσμωμα, (the) being obstinate*, &c.

* *Μάλαμ-α, gold*; *μαλαμ-άτικον, price of gilding*; *-ατένιος, golden*; *-ατώνω, I gild*; *-άτωμα, gilding*; *-άτωσις, the action of gilding*; *-ατωτὴς, gilder.*

Μύτη, † *nose*; *μυτερ-ὸς, pointed, nose-shaped*; *-ὸ, the point*; *-ώνω, I make pointed*; *μυτάρα, great nose*; *μυτ-αρᾶς, man with a great nose*; *-αροῦ, woman with a great nose.*

Γεράκι, falcon; *γιερακάρης, falconer.*

When the primitive word is a verb.

Γράφω, I write; *γραφ-ὴ writing, letter*; *-ικὸς, belonging to writing*; *-τικὸς, that may be written*; *-άρης, writer, scribe*; *γράμμα, a thing written*; *γραμμα-τίζω, I make lettered*; *-τικὸς, scribe*; *γραφὶμον, (the) writing*; *γραφίτζα, billet, note*; *γραμμένα, (adv.) in writing.*

Κινῶ, I move; *κίν-ησις, motion*; *-ημα, movement*; *κιν-ητὴς, mover*; *-ήτρα, female mover*; *-τικὸς, belonging to movement*; *-ητὸς, moveable.*

* This word is analogous in etymology to the H. ἀστειεύομαι or αστεΐζομαι, and the same in meaning.

† This word has the same etymon as *μύξα*, viz. *μύω, comprimendo claudo.*

H. *φυλάττω, I guard*, R. *φυλάγω, I guard, expect*; *φύλακας, φυλ-ακτὴς, -ακάτορας, keeper, guardian*; *-ακὴ, place of keeping*; *-άκτρα, -άκτρια, female keeper*; *-ακτήριον, place of security*; *-ακτὸν, charm*; *-ακώω, I imprison*; *-ακωτὴς, one who imprisons*; *-άκωμα, (the) imprisoning*; *φύλαξις, custody*.

Ἀγαπῶ, I love; *ἀγάπ-η, love, peace*; *ἀγαπ-ητὸς, beloved*; *-ητὴς, -ητιάρης, ἀγαφτικὸς, lover*; *-ησαριὰ, lover (fem.)*; *-ητὰ, -ημένα, lovingly*; *-ητερὸς, amiable*; *-ητικὸς, amatory*; *-ητικὴ, mistress*; *-ίζω, I pacify, reconcile*; *ἀγάπησις, (the) loving, reconciliation*.

Βρέχω, I sprinkle, moisten; *βρέχει, it rains*; *βρέξιμον, (the) raining*; *βροχ-ὴ, rain*; *-άδα, shower or succession of rain*; *-ιὸς, belonging to rain*; *-ερὸς, rainy*; *-ίτζα, sprinkling of rain*; *-οῦλα, fine rain*.

Φεύγ-ω, I flee; *φευγ-ιὸ*, or *-ατιὸ*, or *-άτευμα, flight*; *-άτος, fugitive*.

It is almost superfluous to add, that verbs in *ἴζω*, substantives in *ωμα, ησις, ἀδα*, adjectives in *ικος, ὐνος, ατος*, are often formed for the occasion, like our verbs in *fy*, and subs. in *ness*, &c. but with a more elegant effect.

Words compounded with the H. prepositions *εἰς, ἀπὸ, διὰ, κατὰ, πρὸς, μετὰ, ἀντὶ, περὶ, πρὸ, παρὰ, ἐπὶ, ἐν, ἀνὰ, σὺν, ὑπὲρ, ὑπὸ*, are also numerous; and the preposition generally gives to the compound word the same force, which it does in H.

Παρὰ has often a superlative sense, as *παραπολλὰ, very much*; *παραβαρὺς, very heavy*; *βιὸν δὲν παραίχει, property he has not overmuch*. *Κατὰ* has sometimes the same force; as *κατάμαυρος, totally black*.

Verbs, and their derivatives, may also form compounds with ξε and ξάνα, the former analogous to the Latin *e* or *ex* in composition, and the latter to *re*; as, ξεπλώνω, *I unfold*; ξεστρώνω τὴν τράπεζαν, *I unstrew*, i. e. *take the cloth, &c. off from the table*; ξανανεώνω, *I renew*.

Verbs compounded with κακο and καλο are very numerous; as κακομεταχειρίζομαι, *I ill-treat*; κακοφαίνομαι, *I am displeased*; κακοφημίζω, *I defame*; καλοδέχομαι, *I give a good reception to*; καλοκαρδίζω, *I make joyful, am gay*.

In short, compound verbs of all kinds are in very general use in R. and often composed for the occasion, with a very expressive effect.

The following examples may serve to show their nature:

βριζάχυρόν,	*rye-straw.*
ὑπερθαύμαστος,	*super-miraculous.*
πρωτόγερος,	*chief of the elders.*
πατεράγιος,	*holy father.*
τουρκογέννημα,	*offspring of a Turk.*
μυριόνεκρος,	*covered with innumerable dead bodies.*
μολυβοσκέπαστος,	*covered with lead.*
μαυρομάτα,	*a woman with black eyes.*
ἀξιοκατακόρητος,	*worthy of blame.*
παλιόρουχον,	*worn out cloth,* plur. *old cloaths.*
ψαρότοπος,	*place abounding in fish.*
ὑποκιτρινίζω,	*I make or appear yellowish.*
κατάκαρδα, (adverb)	*in the very heart.*
καθελογῆς, (adv.)	*of every kind.*

στραβοβλέπω, ... *I look awry, squint.*
ἐργόχειρον, ... *manufacture.*
κυριακοφορεμένος, ... *dress in Sunday clothes.*

It is necessary to remark, in conclusion, that the foregoing observations are by no means intended to embrace an entire system of R. grammar: much less, it is hoped, will they be construed into an ambitious attempt to reduce its irregularities into order. — The uncertainties and variations, to which a dialect so unmethodized is liable, would, perhaps, render vain any such endeavour, even in a native of Greece. In the verbs and nouns, particularly, there are very many exceptions to the rules here stated, which must only be considered as pointing out the prevailing customs of the dialect.

ORTHOGRAPHY.

In the corrupted dialect of an ancient language, written in the same character, but deprived of its refinements of sound and flexion, and spoken by an ignorant people, it is natural to expect a great uncertainty in the rules of orthography.

The modern Greeks acknowledge, indeed, no other rules than the Hellenic in words taken from the ancient language; but, in the practice of the uneducated and in vulgar poetry, almost any mode of writing is allowable, which expresses the sound, or suits the convenience of poetical metre. It is this vulgar deviation from the real orthography, that so much disfigures the written Romaic, and induces many persons, who are unacquainted with modern pronunciation, to conclude, that it has scarcely any resemblance to Hellenic, but in its being written

with the same alphabet. Having already stated the kind of corruption, which H. words have undergone in their adoption into R., in consequence of the usages of R. grammar, it may now be useful to notice some of the most customary corruptions in writing.

1. Cutting off a letter or syllable from the beginning, middle, or end of a word, as ἴτοιος for τέτοιος; μπλέκω for ἐμπλέκω; τραπέζι for τραπέζιον; περβόλι for περιβόλιον; μάτι for ὀμμάτιον. — When the initial ε or α of words beginning with ευ or αυ, is dropped, the υ is converted into β in writing, as βγάτισμα for αὐγάτισμα, *increase*. The omission of μ before γ is common, as κάνω for κάμνω, *I make*.

2. Adding a vowel at the beginning or end of a word, or inserting them in the middle, as ἀπετάω for πετάω, *I fly*; ἐτοῦτος for τοῦτος; πουτὸν for ποτὸν; ἐκινήσανε for ἐκίνησαν; — γ is often added in this manner, as γυιὸς for υἱὸς; κλαίγω for κλαίω; Γιάνινα for Ἰωάννινα.

3. Changing one vowel for another, as ἄξω for ἔξω; ηὔγαλα for εὔγαλε; — one consonant for another, when they are kindred sounds, as νύχτα for νύκτα; ἀντρεία for ἀνδρεία; φηκάρι for θηκάρι, *case*, from H. θήκη; παραφύρι for παραθύρι, *window*; φταίγω for πταίω; κλέφτης for κλέπτης; βάθρακος for βάτραχος; — or a vowel for a diphthong, as ὅμορφος for εὔμορφος or any other change producing a similar, or nearly similar, sound; as ἀφέντης for αὐθέντης; ἔκατζε for ἐκάθισε; ἀνάπαψις for ἀνάπαυσις.

The substitution of ε and ο for each other, and the omission of the short vowels, at the beginning of words, are the most frequent among the aberrations of R. orthography.

4. The inversion of letters by the figure metathesis, is also common in R. as πρίκα for πίκρα; *bitterness, grief*; γρωνίζω for γνωρίζω; and sometimes accompanied with a change of consonant, as τζή for τῆς.

5. The elision of a final or initial vowel, when coming before, or after, another. Sometimes, the two words are then written as one, as πεντέξι, *five or six*, an expression often used for any indeterminate small number.

6. The final ν of all words ending with that letter, may be inserted, or omitted, as the sound requires it. The use of the paragogic ν is very common, and is sometimes used even before a consonant, as θὲν πάρω for θὰ πάρω, *I shall take.*

All these irregularities of orthography are carried to a greater extent in poetry, where they are convenient to versification. Sometimes, entire syllables are omitted in the middle of a word; sometimes, an addition is made at the end of a word, for the sake of helping the metre, or changing the accent, as ἐγράψανε for ἔγραψαν. Sometimes, but more rarely, accents are changed arbitrarily;—words are often written conformable to the vulgar pronunciation, instead of the real orthography; and two or three words are sometimes joined into one, without any apostrophe to mark their separation, as σπίτερον for εἰς τὸ ὕστερον.*

* It is this licentiousness of poetical orthography, that left the author of the Principles of Harmony in Language, p. 324. and p. 434. in his well-selected specimens of R. versification, in doubt as to the meaning of *καρδῆ, ναύγι*, and *βιάνι*, which, in their proper forms, are *νὰ ἰλθῇ, νὰ εὔγῃ*, and *εὐγαίνει*.

SECTION THE SECOND.

Observations on the Dialect and Literature of the modern Greeks — Catalogue of modern Authors, and their Works.

THE preceding sketch of the peculiarities, which distinguish modern from ancient Greek, has been chiefly formed from the *spoken* language. Every boy, who learns to *write*, imbibes some notion of Hellenic: his lessons and exercises are generally in a style superior to the vernacular speech, and the most illiterate persons insensibly acquire a slight knowledge of the ancient language by hearing the church-service performed in it: so that most modern Greeks, in writing, deviate in proportion to their education and acquirements, in a greater or less degree, from the vulgar grammar and idiom, and intermix ancient phrases, moods, and inflexions, with the Romaic syntax and idiom.

It follows, that there are almost as many idioms as writers in R., and that it is impossible to fix any boundaries to the different shades, which unite the ancient language with the vulgar dialect. If any distinction of this sort were attempted, it might be said, that the first style is that of the colloquial language, of the illiterate natives of Greece, who have never had any communication with foreigners; the only specimens of which are to be found in the popular poetry; all prose compositions, even those used in the common transactions of business, being the production of scribes (γραμματικοί).

The most ignorant of these scribes, having had some little tincture of H. education, employ expressions seldom used in vulgar discourse; and their writings, and those of the lower order of priesthood, and men of business, may therefore form a second kind of R.

A third is very much in use at the present day among the writers of original prose-compositions, and the translators of European works of reputation. These persons, who, for the most part, have been educated, or long settled in Italy, or the Southern Provinces of Germany, are in general familiar with the languages of those countries, and very imperfectly practised in that of their own ancestors: whence the idiom of their compositions in R. closely resembles the modern Italian.

It may here be remarked, that R. compositions must have had a tendency to resemble those of Italy, ever since that country began to reflect a part of the light of its revived learning upon Greece; and that this tendency must have been considerably increased by the circumstance of Greece having no presses of its own, which rendered

it difficult for any but a Greek settled in Italy, and consequently translating or copying from Italian authors, to commit his compositions to the press.

There is a variety of the most modern Romaic, which deserves to form another exception to the vulgar speech, and to be considered as a fourth kind. Being the production of men of real learning and judgment, it furnishes the most favorable of all the examples of R. composition, and shows the form and character, which R. prose is likely to assume, when the nation is more advanced in civilization. Some of the best specimens of this style may be found in the Prefaces of Korai's editions of H. authors, printed at Paris, allowance being made for some little inclination to the Gallic idiom, in the R. diction of this patriotic and accomplished scholar, arising from the circumstances of his long absence from Greece, and his intimate acquaintance with the French language.

This style may, with tolerable accuracy, be defined to consist in H. words, arranged in the syntax of modern Europe, with a grammar partly H. and partly modern. Inversions and transpositions occur with about the same degree of frequency as in Italian, and the arrangement, in general, is not much more complex than that of our own language.

A fifth style of writing is that called the mixo-barbarous, (τὸ μιξοβάρβαρον,) which studies to employ H. phrases, assumes many of the habits of ancient syntax, and endeavours to imitate its involutions, but is still combined with so many expressions of modern or foreign etymology, that the style instantly betrays itself, for that of men half

learned in the literature of their ancestors, who, unable to express themselves with purity in the ancient language, have yet been sufficiently acquainted with it, to write in a manner unintelligible to the vulgar.

The appellation of mixo-barbarous became current at Constantinople, in the same ages, in which R. was first formed into a written dialect. It was applied to the vulgar dialect in general, by those Greeks, who still cherished the last remains of Hellenic learning.

During those darkest periods, which followed the fall of Constantinople, the mixo-barbarous was the mode of writing, adopted by the few persons, (chiefly ecclesiastics,) who then received any kind of literary education. Their studies not being guided by taste or philosophy, they derived no other advantage from them, than an unmeaning knowledge of the words and grammar of the ancient tongue, of which they made a pompous display in this style of pedantic ignorance: and thus the mixo-barbarous assumed a character, different both from Hellenic and the common dialect. Since the corruption and effeminacy of the Turks, and the increasing weakness of their government has unwillingly or unconsciously afforded an opening for the light of civilized Europe into Greece, this style has given way to those already mentioned, and is gradually falling into deserved contempt.

It would occupy too much space to give examples of the different idioms just mentioned, which are so much blended with intermediate shades, that the attempt could not be attended with any practical utility. The reader will perhaps be better satisfied with a short specimen of a R. translation from ancient Greek. As the language of the New Testament

resembles the modern dialect in the simplicity of its arrangement, the following extract from a R. version of the New Testament, with the H. text adjoined, will be the best kind of example that can be given.

ΕΥΑΓΓΕΛΙΟΝ ΚΑΤΑ ΛΟΥΚΑΝ, ΚΕΦ. 19.

1 Καὶ εἰσελθὼν διήρχετο τὴν Ἰεριχώ.

1 Καὶ ὡσὰν ἐμπῆκεν μέσα ἐπέρασε ἀπὸ τὴν μέσην τὴν Ἰεριχώ.

2 Καὶ ἰδοὺ ἀνὴρ ὀνόματι καλούμενος Ζακχαῖος· καὶ αὐτὸς ἦν ἀρχιτελώνης, καὶ αὐτὸς ἦν πλούσιος.

2 Καὶ νὰ καὶ ἕνας ἄνθρωπος ὁποῦ τὸν ἔκραζαν τὸ ὀνομάτου Ζακχαῖον, καὶ ἐτοῦτος ἦτον πρῶτος κουμερκιάρης, καὶ πλούσιος.

3 Καὶ ἐζήτει ἰδεῖν τὸν Ἰησοῦν τίς ἐστὶ· καὶ οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου ὅτι τῇ ἡλικίᾳ μικρὸς ἦν.

3 Καὶ ἐζήτα νὰ ἰδῇ τὸν Ἰησοῦν ποῖος εἶναι· καὶ δὲν ἠμπόρεγε ἀπὸ τὸ πλῆθος, ὅτι ἦτον κοντὸς εἰς τὸ κορμί.

4 Καὶ προδραμὼν ἔμπροσθεν ἀνέβη ἐπὶ συκομωραίαν, ἵνα ἴδῃ αὐτὸν· ὅτι δι' ἐκείνης ἤμελλε διέρχεσθαι.

4 Καὶ ἔτρεξεν ὁμπροστὰ καὶ ἀνέβη ἀπάνω εἰς μίαν συκομορέαν διὰ νὰ τὸν ἰδῇ, ὅτι ἀπὸ ἐκείνην τὴν στράταν εἶχε νὰ περάσῃ.

5 Καὶ ὡς ἦλθεν ἐπὶ τὸν τόπον, ἀναβλέψας ὁ Ἰησοῦς εἶδεν αὐτὸν, καὶ εἶπε πρὸς αὐτὸν, Ζακχαῖε, σπεύσας κατάβηθι· σήμερον γὰρ ἐν τῷ οἴκῳ σου δεῖ με μεῖναι.

5 Καὶ ὡσὰν ἦλθεν ὁ Ἰησοῦς εἰς τὸν τόπον ἐκεῖνον ἀναντράνησε καὶ εἶδετόν καὶ εἶπε· Ζακχαῖε κατέβα γλήγορα· διατὶ σήμερον κάμνει χρεία νὰ μείνω ἐς τὸ σπήτισου.

6 Καὶ σπεύσας κατέβη, καὶ ὑπεδέξατο αὐτὸν χαίρων.

6 Καὶ ἐσπούδασε καὶ ἐκατέβη καὶ τὸν ἐδέχθηκε χαρούμενος.

7 Καὶ ἰδόντες ἅπαντες διεγόγγυζον, λέγοντες, Ὅτι παρὰ ἁμαρτωλῷ ἀνδρὶ εἰσῆλθε καταλῦσαι.

7 Καὶ ὡσὰν τὸν ἴδαν ὅλοι ἐγόγγυζαν καὶ ἔλεγαν, ὅτι εἰς ἄνθρωπον ἁμαρτωλὸν ἐπῆγε νὰ κανέψῃ.

8 Σταθεὶς δὲ Ζακχαῖος εἶπε πρὸς τὸν Κύριον, Ἰδοὺ τὰ ἡμίσυ τῶν ὑπαρχόντων μου, Κύριε, δίδωμι τοῖς πτωχοῖς καὶ εἴ τινός τί ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν.

8 Καὶ ὁ Ζακχαῖος ἐστάθη καὶ εἶπεν εἰς τὸν Κύριον· νὰ, αὐθέντη, τὰ ἥμισυ τῶν ὑπαρχόντων μου δίδω εἰς τοὺς πτωχούς, καὶ ἂν ἐσυκοφάντησα τινὸς τίποτες, τὸ δίδω ἐπίσω τέσσαρες δίπλαις.

9 Εἶπε δὲ πρὸς αὐτὸν ὁ Ἰησοῦς, Ὅτι σήμερον σωτηρία τῷ οἴκῳ τούτῳ ἐγένετο, καθότι καὶ αὐτὸς υἱὸς Ἀβραάμ ἐστιν.

9 Καὶ ὁ Ἰησοῦς τοῦ εἶπεν, ὅτι σήμερον ἔγινε σωτηρία εἰς τὸ σπήτι ἐτοῦτο· εἰς διότι εἶναι καὶ ἐτοῦτος υἱὸς τοῦ Ἀβραάμ.

10 Ἦλθε γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός.

10 Διατὶ ὁ υἱὸς τοῦ ἀνθρώπου ἦλθε νὰ ζητήσῃ καὶ νὰ σώσῃ τὸ χαμένον.

11 Ἀκουόντων δὲ αὐτῶν ταῦτα, προσθεὶς εἶπε παραβολὴν, διὰ τὸ ἐγγὺς αὐτὸν εἶναι Ἰερουσαλὴμ, καὶ δοκεῖν αὐτοὺς ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ Θεοῦ ἀναφαίνεσθαι.

11 Καὶ ἀκούοντες ἐκεῖνοι ἐτοῦτα, ἐπρόσθεσε καὶ εἶπε μίαν παραβολὴν μὲ τὸ νὰ εἶναι κοντὰ εἰς τὴν Ἰερουσαλὴμ, καὶ νὰ λογιάζουν, ὅτι παρευθὺς μέλλει ἡ βασιλεία τοῦ Θεοῦ νὰ ἀναφανῇ.

12 Εἶπεν οὖν· Ἄνθρωπός τίς εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν, καὶ ὑποστρέψαι.

12 Λοιπὸν εἶπεν· ἕνας ἄνθρωπος εὐγενὴς ἐπῆγεν εἰς χώραν μακρὰν, νὰ πάρῃ διὰ λόγουτου βασιλείαν, καὶ νὰ χωρίσῃ.

13 Καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς, καὶ εἶπε πρὸς αὐτούς, Πραγματεύσασθε ἕως ἔρχομαι.

13 Καὶ ἔκραξε δέκατου δουλευτάδες, καὶ τοὺς ἔδωκε δέκα μνᾶς, καὶ τοὺς εἶπε· Νὰ, πραγματεύεσθε ἕως ὁποῦ νὰ ἔλθω.

14 Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν, καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ, λέγοντες, Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

15 Καὶ ἐγένετο ἐν σῷ ἐπανελθεῖν αὐτὸν λάβοντα τὴν βασίλειαν, καὶ εἶπε φωνηθῆναι αὐτῷ τοὺς δούλους τούτους οἷς ἔδωκε τὸ ἀργύριον· ἵνα γνῷ τίς τί διεπραγματεύσατο.

16 Παρεγένετο δὲ ὁ πρῶτος, λέγων, Κύριε, ἡ μνᾶ σου προσειργάσατο δέκα μνᾶς.

17 Καὶ εἶπεν αὐτῷ, Εὖ ἀγαθὲ δοῦλε· ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων, ἐπάνω δέκα πόλεων.

14 Καὶ οἱ πολῖταιστου τὸν ἐμισοῦσαν, καὶ ἔστειλαν πρέσβεις ἀποπίσωτου καὶ ἔλεγαν δὲν τὸν θέλομεν νὰ βασιλεύσῃ εἰς ἐμᾶς.

15 Καὶ ὅταν ἐγύρισε καὶ ἐπῆρε τὴν βασιλείαν, εἶπε νὰ τοῦ λαλήσουν τοὺς δουλευτάδες ἐκεῖνους, εἰς τοὺς ὁποίους ἔδωκε τὸ ἀσήμιτου· διὰ νὰ μάθῃ τί ἐκέρδησεν πᾶσα ἕνας εἰς τὴν πραγματείαν του.

16 Καὶ ἦλθεν ὁ πρῶτος καὶ εἶπεν· Αὐθέντη ἡ μίασου μνᾶ ἔκαμε παρακάνω δέκα μνᾶς.

17 Καὶ λέγειτου· γιάσου δοῦλε ἀγαθὲ, ἐπειδὴ εἰς τὸ ὀλίγον ἤγινες ἐμπιστεμένος, ἔχε ἐξουσίαν ἀπάνω εἰς δέκα πόλεις.

The following extract from one of the writings of Dr. Koraí, will serve to exemplify the recent Romaic, as written by one of the most polished and learned of the nation; and it includes a short specimen of the mixo-barbarous of the present day. It is taken from the author's letter to Alexander Vasiliu,* at whose expense his edition of the

* Alexander, the son of Basil.—The Greeks, strictly speaking, have no surnames, but use the same distinction as their ancestors,—the name of the father, in the genitive case. There are many exceptions, however, to this rule: Some families at Constantinople, and elsewhere, to preserve the memory of a real or pretended affinity with the great houses of the Lower Empire, have adopted their surnames; and, in some cases, nick-names, often in the Turkish

Æthiopics of Heliodorus was printed; the letter serving as a preface to the book. Koraï exhorts his countrymen not to attempt to write Hellenic, in which he thinks they can never succeed, and draws a lively contrast between two persons, the one laboring to compose in the ancient, the other writing with ease in the modern dialect. He then proceeds to the following remarks upon the mixo-barbarous writers. It must be remarked, that in all his writings, addressed to his countrymen, Koraï studies to adapt his language to the unpolished state of the greater part of them.

" Ἀπὸ ταύτην, τῶν Ἑλληνιζόντων τὴν ἀτοπίαν συμπεραίνεται πύξον ἀτοπώτερον εἶναι ἐν ἄλλο εἶδος συγγραφέων, τοὺς ὑποίους, διὰ νὰ διακρίνω ἀπὸ τοὺς ἀκράτως Ἑλληνίζοντας, συγχώρησον νὰ ὀνομάσω Μιξελληνίζοντας ἢ ἂν ἀγαπᾷς κάλλιον Μιξοβαρβάρους. Ὁ σκοπὸς τῶν τοιούτων εἶναι βέβαια ἐπαινετὸς, ἐπειδὴ προθυμοῦνται νὰ σιμώσωσιν, ὅσον δυνατὸν ἐγγύτερον, τὴν σημερινὴν γλῶσσαν εἰς τὴν μητέρα τῆς τὴν Ἑλληνικήν. Ἀλλ' ἐπειδὴ πρώτη τοῦ γράφοντος ἀρετὴ εἶναι ἡ σαφήνεια, ἤγουν νὰ γράφῃ εἰς τρόπον ὥστε νὰ καταλαμβάνεται ἀπὸ τοὺς διὰ τοὺς ὑποίους γράφει, καὶ μετ' αὐτὴν δευτέρα νὰ φράζῃ μὲ εὐφράδειαν, μὲ τοιαύτην δηλονότι σύνταξιν καὶ συμπλοκὴν τῶν λέξεων, ἡ ὑποία νὰ προξενῇ καὶ ἡδονὴν εἰς τὴν ἀκοὴν, κρίνω ὅτι μήτε τὴν μίαν μήτε τὴν ἄλλην ἀρετὴν ἔχων, ὅσοι Ἀκρίτως συμπλέκουσι τὰς Ἑλληνικὰς συντάξεις μὲ τὰς κοινὰς, καὶ συνθέτουν ἐκ τῶν δύο σκοτεινὸν, τραχὺν, ἀηδῆ εἰς τὴν ἀκοὴν, τερατώδη καὶ ἀληθῶς Ἑρμαφρόδιτον λόγου χαρακτῆρα. Αὐτοὶ διαιροῦνται εἰς τόσα εἴδη, ὅσοι εἶναι οἱ διάφοροι τρόποι τῆς ἀσυμπλέκτου ταύτης συμπλοκῆς. Ἀρκεῖ ἐπὶ τοῦ παρόντος νὰ σημειώσω ἐκείνους, ὅσοι ποικίλλουσι τὰ συντάγματάτων κατὰ μέρος μὲ μίαν φράσιν ἢ περίοδον ἀκράτως Ἑλληνικὴν καὶ μὲ

language, have become family names for a few generations. Among the middling and lower classes, an individual, when at home, is distinguished by his baptismal name, of which a variety of distinctions is formed by means of diminutives and abbreviations, as among the Italians. When he travels abroad, he adds to it the name of his native place.

μίαν κοινὴν καὶ ποτε καὶ παντάπασι χυδαϊκήν. Εἰς τοῦτο τὸ εἶδος ἀνάγονται πολλαὶ νέαι μεταφράσεις καὶ ὅλαι ἐκεῖναι αἱ ἐπιστολαὶ, τῶν ὁποίων ἡ κεφαλὴ καὶ ἡ οὐρὰ κλάττονται Ἑλληνικῶς, τὸ δὲ διὰ μέσου σῶμα στολίζεται ὡς δόξει τὸν συγγραφέα, μέρος μὲ τὸν πέπλον τῆς Ἀθηνᾶς, μέρος μὲ τὰ ῥάκη τοῦ Ἴρου. Ὁμοιάζει τρόπον τινὰ ἡ τοιαύτη συμπλοκὴ μὲ τὸ Ὁμηρικὸν ἐκεῖνο τέρας,

Πρόσθε λέων, ὄπιθεν δὲ δράκων, μέσση δε χίμαιρα,

ἀποπνέουσα, ὄχι καθὼς ἔλεγεν ὁ Ποιητὴς,

Δεινὸν ..... πυρὸς μένος αἰθομένοιο,

Ἀλλὰ δεινὴν καὶ ἀνυπόφορον ἀηδίαν. Αὐτοὶ σπουδάζουν, ὡς εἶπα, νὰ ἐξελληνίσσωσι τὴν κοινὴν γλῶσσαν· ἄλλ' ἐπειδὴ καταγίνονται εἰς πρᾶγμα ἀδύνατον, μὴν ἔχοντες τὸ δικαίωμα ν' ἀλλάξωσι τοῦ ἔθνους τὴν γλῶσσαν, ἀναγκάζονται τὴν Ἑλληνικὴν νὰ διαστρέφωσι, καὶ τὴν κοινὴν, τὴν ὁποίαν ν' ἀποφύγωσι δὲν ἠμποροῦν, βαρβαρτίζουν μὲ τὴν ἄλογον παράθεσιν ταύτην νὰ κάμνωσιν. Τίνος ἀκοὴ, παραδείγματος χάριν, δύναται νὰ ὑποφέρῃ τὴν περίοδον ταύτην; "Ἐπειδὴ, κατὰ ἀλήθειαν, εἴτ' οὖν ὁ θεὸς εἶχε τὸν ἐπικαλέσηται, εἴτε οὔ, οἱ ἄνθρωποι χρεωστοῦσιν, ἂν νοῦν ἔχωσιν, ἀναγκαίως νὰ ἀκολουθῶσι τὰς αὐτοῦ εἰσηγήσεις· καὶ οὐδ' ὁ, τιοῦν ἀξίωμα, ὁποσονοῦν ἐκεῖνο δύναται νὰ ἐπέχῃ καὶ νὰ ἐκφοβῇ, ἠμπορεῖ νὰ τοὺς ποιῇ νὰ πιστεύωσιν ἀστινασοῦν ἀρχὰς, ἢ νὰ κρίνωσιν ἀξίας συγκαταθέσεως ἀστινασοῦν πράξεις οἷα δικαίας καὶ εὐθείας, αἵτινες ἐναργῶς μάχονται ἐκείνῳ." p. 64. *

" From this absurdity of the Hellenizers, it may be conjectured, how much more absurd is another kind of writers, whom, to distinguish from the pure Hellenizers, pardon me if I call Mixed-Hellenizers, or, if you like it better, Mixo-barbarous. The design of these men is indeed laudable, because they strive to bring the modern language as near as possible to its mother the Hellenic. But since the first virtue of a writer is perspicuity, or to write in such

* Λόγοι δεκαεπτὰ παιδείας, Φυσικῆς θρησκείας, κ. τ. λ. Venice, 1796, p. 237.

a manner as to be understood by those, for whom he writes; and the second, to write with elegance, or with that order and arrangement of words, which may give pleasure to the ear; I think that such men have neither the one nor the other of these merits, who involve Hellenic with modern syntax, and form, out of the two, an obscure, harsh, inharmonious, monstrous, and truly Hermaphrodite style of diction. These writers are divided into as many kinds, as there are different modes of that patchwork style of phraseology. It suffices for the present, that I notice such as variegate their compositions with phrases and periods purely Hellenic, and with others, either of the modern dialect, or totally vulgar. In this description may be included many new translations, and all those epistles, of which the head and tail are constructed in Hellenic, and the middle is adorned, according to the fancy of the writer, partly with the robe of Minerva, and partly with the rags of Irus. Such a composition resembles, in some measure, that monster of Homer, Il. Z. v. 509.—not breathing fire, as the Poet says, but a dreadful and intolerable stench. These writers study to hellenize the common speech, but not having it in their power to alter the language of the nation, they attempt impossibilities, and are therefore obliged to distort the Hellenic, and to make the common dialect, which they cannot evade, more barbarous with their absurd innovations. What ears, for example, can bear such a period as this? "Since, in truth, whether God shall call upon him or not, men must, if they have sense, necessarily follow his impulses, and no power whatever, however it may be able to oppress and frighten, can make them believe any principles, or judge worthy of approbation any practices, as just and right, which are evidently adverse to him."

The spoken Romaic is more or less mixed with Turkish or Italian words, or more or less free from those impurities, according to the geographical position, or political state of the district where it is spoken; and these causes often produce a difference in whole expressions, as well as in single words. In the Ionian Islands, most ideas above the ordinary usage of the vulgar, and even many of the most common phrases, are denoted by Italian words with R. terminations and inflexions; and thus the language of these islands is one of the most corrupt in Greece. Many Italian words also prevail among the maritime Greeks of the Continent, all whose improvements in naviga-

tion, since they ventured to build large vessels, and sail upon distant voyages, have been derived from the Italians. On the contrary, the boatmen and fishermen of the islands, and coasts of the Archipelago, where the nautical customs of their ancestors remain unchanged, have preserved the use of many ancient terms, unknown to the rest of the nation. The same observation will apply to other technical phrases, belonging to arts and professions, which are now practised exactly in the same manner as in the times of antiquity, and the same unaltered traces of the ancient language are frequently found in the names of animals, and other objects of nature.

In those districts of Greece, where the Mahometans are numerous, Turkish words are proportionally common, for although the Turks of Greece generally use the R. dialect, being, in some parts, incapable of speaking their own language, and every-where possessed of a very slight knowledge of it; yet they take a pride in interspersing Turkish words in their discourse. Hence a dialect inclining to Turkish in those places where the population contains a large proportion of Mussulmans, as throughout Macedonia, and in Egripo, Tripolítza, Lárisa, Pátra, and the towns of Southern Albania.

At Constantinople, the language being spoken by men of superior manners and education, has a more H. grammar, and a more adorned arrangement and phraseology; but it abounds in Turkish* words,

* Or rather, in words derived from Arabic and Persian: for the Turkish, being of itself one of the poorest languages that was ever spoken by a nomade nation, was quite unfit for the refinements of a court and capital, without borrowing largely from those nations, from whence the rude intruders received their religion and policy, in the course of their passage from the wilds of Tartary to the capital of the Greek Empire.

which, although sometimes necessary to the expression of objects and ideas, for which the Greek language has no corresponding terms, are often used in cases, where the rude provincial dialects, notwithstanding their vulgar grammar and syntax, approach much nearer in their customs to H. purity.

Attica, having been for 300 years under the government of Franks, and at a later period over-run and colonised by Albanians, possesses a dialect extremely corrupted by the languages of those nations. Athens, as far as my observation extends, is the only place where κ, before the vowels and diphthongs,* which produce the Italian sounds of e and i, is sounded like the Italian c in the same circumstances; thus ἐκεῖνος is pronounced by the Athenians, as the Italians would pronounce ecinos, and not as the Italians would pronounce echinos, the sound given to ἐκεῖνος by the other Greeks.

The corruption of the Athenian dialect was remarked 240 years ago, by two natives of Greece, (Theodosius Zigomalá and Symeon Kavasíla,) whose letters have been preserved in the collection of Martin Crusius.† When Constantinople was taken by the Franks, in

* Viz. ε, ι, η, υ, οι, ει, αι; but the Athenians sound κ in this manner less frequently before ε and αι, than before the vowels and diphthongs, which produce the sound of ι.

† Crusius was Professor of Greek and Latin at Tubingen. Being desirous of obtaining information with regard to the state of Greek literature in its native land, he entered into a correspondence with the very few men of learning, who were then to be found at Constantinople, or in other parts of Greece, and at length published a collection of all the Greek letters in his possession; together with an account of the Turkish invasion of Greece and conquest of Constantinople, by Theodosius Zigomalá, of Argos; a history of the Patriarchs of Constan-

the beginning of the 18th century, Athens attracted a great number of settlers from various nations, but particularly French, as appears from a Catalonian author,* who says, that in his time, about the year 1800, the French language was as well spoken in that part of Greece as at Paris. The modern Athenian mode of pronouncing κ before the slender vowels, indicates, however, that when the Venetian power extended over Greece, the Italian language obtained the ascendancy at Athens.

The Cretan† dialect seems to have adopted much fewer of its forms or phrases from the Italian, than might have been expected, considering its long connexion with Venice. With the exception of some provincial words, it seems to be genuine Hellenic, in a state of extreme corruption, or more nearly formed into a systematic modern

tinople, to the year 1577, by Manuel Malaxus; some scholastic Exercises for rendering Romaic into Hellenic; a Romaic version of the Batrachomyomachia; and many cursory remarks upon the modern language. This collection was published under the title of Turco-Græcia, in one vol. fol. at Basil, in the year 1584, and is valuable, as furnishing an authentic estimate of the general condition of the Greeks in the darkest period of their ignorance and adversity.

* Ducange—Præf. ad Gloss. med. et inf. Latinit.

† It has been our custom to call this island Candia, from the name of its chief town; but the Greeks still name it Κρήτη.—In this error we follow the Italians, who have corrupted many names in instances wherein, among the Greeks, they preserve the ancient form, either unchanged, or very little altered; thus Patrasso, Negroponte, Modone, Corinto, are now, Πάτρα, Εὔριπος or Ἔγριπος, Μοδώνη, Κόρινθος. The Venetians have been more destructive than the Turks in obliterating the traces of antiquity in Greece.

The natives derive Candia from the Arabic Khandék, intrenchment, because here the Saracens intrenched themselves against the Emperor Michael the Second. See Voyages d'Olivier, &c. Vol. II. p. 270.

language, bearing the same relationship to H. that Italian bears to Latin, than any of the other dialects of Greece.

The Cypriotes are more distinguished from the Cretans by tone than dialect; but in employing occasionally the H. infinitive in common discourse, they preserve the remains of one very important feature of antiquity. The dialect however, in general, is very corrupt.

Kavasíla* says, there are upwards of seventy modern dialects, but he does not pretend to enumerate them; and it is evident there was little difference among them, as Zigomalá remarks, that he who can speak like the inhabitants of Constantinople, or Nauplia, will have no difficulty in being understood any-where.† These observations, made in the 16th century, will equally apply to the present time. The dialects of modern Greece have not so marked a difference, as those of distant provinces in France or England, although few Greeks are at a loss to distinguish a fellow-countryman's origin, from the tone or structure of his speech.

* Turco-græcia, L. VII. Epist. 18.

† Turco-græcia, L. 14. p. 216. It would appear by Zigomalá, that Nauplia, (now called Anápli,) boasted at this time the only H. school in Greece proper. It was the seat of the Venetian Government in the Morea, and still contains many remains of the buildings belonging to the military establishments of the republic. It is now the chief Turkish fortress, and was the capital of the Peninsula, till within a few years, when the residence of the Pashá was transferred to the more central position of Tripolitza.

The dialect of Tzakonía,* a small district, situated in the mountains between *Argos* and *Sparta*, is the only one I am acquainted with, which differs materially from that of the rest of Greece. It is a corrupted *patois*, containing, besides some slight traces of the ancient Doric, several H. words, not used in common R.; a peculiarity, however, which may be observed, in a smaller degree, in many other of the more secluded districts of Greece. These circumstances, magnified by the lively imagination and inaccuracy of a Greek, may have prompted Kavasíla† to assert, that the four ancient dialects were still distinguishable in Greece. With the exception just mentioned, no such distinction can now be traced; and it is pretty well known, that so long ago as the earliest periods of the Roman Empire, the new Attic or Hellenic came to be universally received both in speaking and writing.

The purest dialects, or those which most resemble the ancient language, in every thing but their rudeness and poverty, are to be found in the more unfrequented islands of the Archipelago, as Nikaría, Santorín, Kárpatho, &c. and in the most mountainous and independent districts of continental Greece. Some towns in the last-mentioned situations, have the advantage of containing schools for teaching Hellenic, and of numbering among their citizens, persons who have acquired, by a residence among the civilized nations of Europe, more enlightened and liberal sentiments, than are in vogue in other parts of the country.

* Some specimens of it will be found in a subsequent chapter.

† Turco-græcia, L. VII. Epist. 18.

The establishment of Hellenic schools in Greece, at Constantinople, and on the shores, and in the islands of the Archipelago, has, during the last half century, much extended the knowledge of the ancient language among the better classes; notwithstanding the little encouragement it receives from the generality of Greeks in power, who find the moral and political degradation of their fellow-countrymen congenial with the maintenance of that authority, which they derive by deputation from the Turkish government, and the objects of which are consequently extortion, and the oppression of their inferiors.

But, although Turkish despotism has thus operated to repress the elasticity of the Greek character, by its effects upon the leading Christian inhabitants of Greece, it may perhaps, in another way, have more than counterbalanced these consequences of the Oriental system. Great numbers of the inhabitants of Greece have been forced, by the oppression of the Porte, and, in Greece proper, by its progressively-increasing weakness, which renders it less and less able to defend the inhabitants from the lawless incursions and avidity of the Albanians, to desert their native country, and settle in Russia, Hungary, Italy, and the South of Germany. It is probable, there are not less than fifty thousand families of Greeks in those countries, some of the richest of whom, enlightened by their residence in a civilized country, and moved by that patriotic affection, which still distinguishes the natives of Greece, have had the sagacity to pursue the surest road, that could have been pointed out for ameliorating the condition of their countrymen, by endowing Hellenic schools, furnishing funds for the payment of teachers, and the maintenance of poor scholars, and supporting the expense of printing editions of the classics, and

other useful books, which are either distributed as prizes to scholars, or sold at a low price in the country.

Though it may be regretted, that in some instances these persons have shown more patriotism and liberality, than learning and judgment, in selecting the books translated, or printed, and dispersed in Greece; yet it must be acknowledged, that under the actual circumstances of Greece, it was the only judicious, indeed the only practicable, plan, that could have been adopted, for conferring any essential or lasting benefit upon the nation.

The reader must already have observed some of the features of similarity between the R. grammar, and that of the modern languages of Europe, which derive their descent from the Latin.

In particular—1. Nouns in R. and Italian have lost most of the oblique cases, and have substituted the prepositions *ἀπὸ, di; εἰς, a.*

2. An indefinite article, unknown to the parent languages, is introduced and supplied from the first numeral *εἷς, uno.*

3. Imparisyllabic nouns, derived from the ancient languages, take the augmented form, both in R. and Italian; as *ἐλπίδα, console.* Thus also Italian nouns, now accented on the last syllable, were formerly used in the augmented form, and are still so employed in poetry; as *libertade, servitude.*

4. The use of diminutives is the same in R. and It.

5. The personal pronouns are attached to verbs, in the same manner in both languages, and equally different from the practice of the ancients.

6. The same may be said of most of the prepositions.

7. The use of the auxiliary ἔχω, *ho*, is the same in R. and It, and a modern innovation.

8. The simple tenses of verbs are reduced nearly to the same number, and the mode of applying them is nearly the same.

To these might be added many unconnected examples of resemblance; as, ὁπού, *che*, and διὰ τί, *perche*, which are pure Italisms in the idiom of their application; τοτὲ and ακάμι, employed like *mai* and *ancora*; the use of κάμνω in many cases, as δὲν μοῦ κάμνει χρεία, *non mi fa bisogna*; κάμνει κρύον, *fa freddo*, &c.; but these, perhaps, may rather be considered as accidents, derived from the frequent intercourse of the two nations in latter ages, and posterior to the formation of the two languages.

There are many instances, in which R. approaches much more nearly than It. to its parent language, and consequently possesses a great superiority over it: for example, in the whole of the passive voice, which is expressed in It. by the auxiliary verb; in the unchanged form of some of the tenses of verbs, and in the use and force of the definite article. But it is sufficient to refer to any passage in the most vulgar R. to be convinced that many of the words are H. unaltered, which

is never the case in Italian. In the future tense, R. is more defective than It.; but, on the other hand, in the practice of attaching the personal pronouns to nouns, as enclitics, the R. goes farther than any of the modern languages, and exceeds them all in elegance and perspicuity.

It is not difficult to assign the cause of this particular dissimilarity between modern Greek and modern Latin, if Italian may be so termed for the sake of the comparison. Latin was lost as a living language as early as the sixth or seventh century, while H. was written and spoken, by the learned of Greece, until the recent period of the Turkish conquest; whence a much larger portion of their ancient language has descended to the Greeks, than to the Italians of the present day. Even the degraded condition of Greece since the Ottoman conquest, has operated, in some degree, to maintain the affinity of the ancient and modern dialects, by preventing that methodising and refinement of the language, which formed the Italian as a distinct tongue at the æra of the revival of letters in Italy, while the barbarism of the nation having prevented any such process in regard to the language of Greece, the natives have been obliged, when desirous of improving their style, to borrow words and expressions, unchanged, from the ancient language.

Romaic, notwithstanding, may be said to bear the same *general* affinity to Hellenic, that Italian bears to Latin; and it is natural therefore, to ascribe the changes, which the ancient Greek has undergone, to the same causes, which have transformed Latin into Italian. It would be impossible to fix the period of the first operation of these causes, or to trace their exact progress; but there is every reason to think, that the irruption of the barbarous nations of the East and

North into Greece and Italy, corrupted the ancient languages of both countries, nearly at the same time, and in the same manner,* by forcing the conquered people, already speaking a dialect, corrupted in phrase, and simplified in arrangement, to accommodate it still farther to the forms used in the barbarous countries, from whence the invaders came; to adopt the use of articles and auxiliary verbs, instead of the more elegant discrimination of inflexions, moods, and declensions; together with a syntax and construction, deprived of those transpositions and inversions, which distinguished ancient Greek and Latin, for elegance, expression, and harmony. Accent, the regulator of articulation among the barbarous conquerors, became that of the corrupted Greek and Latin, to the exclusion of quantity; and in poetry, the structure of ancient prosody was forgotten, and gave way to the accentual versification.

The prevalence of accent in Latin poetry began to be felt as early as the fifth century, when it was often preferred to quantity, by some

* A modern Greek author, who has published a comparative grammar of the two languages, would not subscribe to this opinion: he conceives, that he has so incontrovertibly proved the lineal descent of the modern speech from the Æolic and Doric dialects, that he has intitled the book, wherein he endeavours to establish this fact, a Grammar of the Æolo-Doric Tongue. I could only obtain a hasty perusal of it when in Greece; some of the resemblances, upon which he insists, are the rejection of the rough aspirate, as ἡμέρα for ἡμέρα; the preference of ζ to δ, as ζορκὰξ from H. δορκὰς, μαζὸὺ and μαζῦ from H. ὑμὰς, ὑμάδος; αἰς for ας is generally in the acc. fem. plur.; in verbs, the conversion of σσω into ζω, and of the 1st aor. in σα into ξα, as προστάζω for προστάσσω, and ἐβάσταξα for ἐβάστασα. Στάσου, the imperative of στέκομαι, *I stand, stop*, and βράκοὺ, *a precipice*, are also Æolo-Doric forms: but in general it would be equally easy to trace the R. from either of the other ancient dialects: and in some instances, the R. usage is directly the reverse of the Doric—thus the Doric often changed ου into α and ω, whereas ου *is a favorite* in R. and often substituted for η and ω in H. but particularly for ω.

of the more ignorant versifiers; nor was it until the revival of letters, that quantity became again strictly attended to in the construction of Latin verse.* In Greek, the prevalence of accentual versification cannot be traced higher than the twelfth century, though it is then found already formed into a complete system, in the verses of Manasses and Tzetzes.

The earliest specimens of the modern dialect, of which there is any certainty as to the date, are the poems of Ptochoprodromus, of which there are manuscripts in the National Library at Paris: one of them is addressed to the Emperor Manuel Comnenus, and was consequently written about the middle of the twelfth century. The language, as appears from the specimens of it given in the Glossary of Ducange, is nearly that of the present day, and the metre is the same accentual verse of fifteen syllables, now in common use, except that it is without rhyme. This ornament seems not to have been introduced until much later; an anonymous poem upon the wars of the Franks in the Morea, which must have been written towards the beginning of the fourteenth century, being also in blank verse.

In the commentaries upon Homer, by Eustathius, in the twelfth century, and in many of the early scholiasts, R. words are found in abundance. From the time the Franks were in possession of Constantinople, in the 14th century, until the Turkish conquest, metrical romances, and similar poetical productions, in R. verse, seem to have been much favored by the vulgar taste. After the fall of Constantinople, Romaic poetry was chiefly confined to the island of Crete,

* See Harris's Philological Inquiries, Part 2, chap. 2.

where these poor relicts of Grecian literature were preserved from total extinction, under the protection of Venice.

This connexion between Crete and Venice gave the Cretan authors an advantage over the rest of their countrymen, by rendering it more easy for them to print their works. Hence the greater part of the old R. poetry, now found in print, consists of the compositions of Cretan authors, although they seem generally less interesting than the productions of Constantinople before the dissolution of the Greek Empire, if we may judge from the titles and specimens, extracted from manuscripts in the library of Paris, which may be found in the Glossary of Ducange.

Crusius, in his Turco-Græcia, says, that the only modern Greek books he could procure from Venice, in 1564, were Ἀλέξανδρος ὁ Μακεδών, in vulgar verse, by Demetrius Zenus, of Zante, published in 1529—The Homilies of Rharturus—A translation of Homer's Iliad *—and a few smaller tracts. At the time Ducange compiled his Glossary, (about 1680,) the only other R. poems in print were—The Nuptials of Theseus and Æmilia, in twelve books, by an anonymous author, printed at Venice, in 1529—The Batrachomyomachia, translated by Demetrius Zenus—The history of Apollonius of Tyre, translated from Latin into Romaic, written in the year 1500, and printed at Venice,

* This Iliad is undoubtedly the same, of which the first lines may be found in Harris's Philological Inquiries, p. 78. and Mitford's Harmony in Language, p. 332. It was revised and abridged by Nicolas Lucanus, and printed at Venice in 1526. Being in blank verse, and in a corrupt Hellenic, like that of the Chronicle of Manasses, it may be conjectured, that it was originally composed in the twelfth or thirteenth century.

in 1603—A translation of the Pastor Fido of Guarini, by Michael Sumákhi, of Zante, printed at Venice, in 1658—The fable of the Fox and Wolf—and some tracts on ecclesiastical affairs.

In the work of the indefatigable Ducange, specimens of R. poetry will be found, extracted from several manuscript works; most of which are in the National Library at Paris, or in other libraries, now equally inaccessible to an Englishman. The following are some of those, which appear to be the most curious of their compositions in vulgar verse. Their names are extracted from a very long list of books of the lower Empire, upon Astronomy, Botany, Medicine, Agriculture, the Art of War, Music, Ecclesiastical Affairs, &c. &c.; from which Ducange compiled his Glossary.

Authors.	
Ptochoprodromus,	1. Concerning his poverty, addressed to the Emperor Manuel Comnenus. 2. Against the Abbot of his Convent, (κατὰ τὸν ἡγούμενον.) 3. Verses, addressed to Manuel Comnenus.
Alexius Comnenus,	Advice to his nephew Spaneas.
Angelophorus,	Constantinople.
Emanuel Georgillas,	The Plague of Rhodes, (in 1478.)
George Lapithas, of Cyprus,	Moral Sketches.
Manuel Holobolus,	Verses on Michael Palæologus.
Anonymous Author,	The Wars of the Franks in the Morea, from 1204 to 1300.
Anon.	The Loves of Lybistrus and Rhodamna.

Authors.	
Anon.	History of Belisarius.
Anon.	History of Beltrandus Romanus, and of his loves with Khrisatza, daughter of the King of Antioch.
Anon.	Lamentation on the taking of Constantinople.
Anon.	Advice of Solomon to his son Roboam.

From the specimens given by Ducange, there appears to be some humor in Ptochoprodromus, whose poems would give a perfect idea of the monastic manners of the 12th century.

The wars of the Franks, &c. would also throw some light upon the history and comparative geography of the Morea.

Crusius had seen a MS. of the Loves of Lybistrus and Rhodamna, adorned with cuts, and apparently of the date of the 14th century.*

* The story of the fable was as follows: Lybistrus, a Christian and Latin king, wandering in search of his lost wife, Rhodamna, meets Clitophon, to whom he relates his story, viz.—that having conquered his rival Frederic, king of Egypt, and succeeded, after many stratagems and two years' courtship, in carrying off Rhodamna, the daughter of a Pagan king, Chrysus, whose capital was called Argyró-Castro, he had the misfortune, in consequence of the tricks of a witch, set on by Frederic, to lose his wife. Clitophon relates his history in turn.—By the prudence of Clitophon, Rhodamna, who had been persuaded by the witch, that Lybistrus was dead, is found. They return to the place from whence they set out, and find the hundred servants of Lybistrus, who, like himself, had been wandering for two years in search of Rhodamna, and had returned without any tidings of her. The two lovers and their friend then return to Argyró-Castro, where the fidelity of Clitophon is rewarded with the hand of Melanthia, sister of Rhodamna.

The more recent progress of the literature of the modern Greeks, and its present state, will best be understood from a list of authors, and their publications. The following Catalogue contains only such as have been printed or republished within the last fifty years; those anterior to that date, being few in number, and very little worthy of attention. This list must not be considered as complete. Several theological and ecclesiastical publications, books for the education of youth, and translations from foreign languages, have been purposely neglected; and perhaps some respectable publications upon other subjects have been omitted, which ought to have found a place here. So rapidly have Romaic books multiplied of late years, that no catalogue could be long complete.

CATALOGUE OF AUTHORS.

Authors.	*Books.*	*Where and when printed.*
Eugenius Búlgari, born at Corfú, in 1716, was διδάσκαλος in several schools in Greece; in 1775 was made Archbishop of Cherson, by the Empress Catherine; resigned it in favor of his friend Nicephorus Theotóki, and died at Petersburg in 1806.	1. A Treatise of Logic, compiled from ancient and modern writers.	8vo. Leipsig, 1766.
	2. Translation of Segner's Elements of Mathematics. ..	8vo. Leipsig, 1765.
	3. Elements of Geometry, with the Notes of Whiston, translated from the Latin of Tacuetius.	4to. Vienna, 1804.
	4. Transl. of the Metaphysics of Genuensius.	8vo. Vienna, 1805.
	5. Elements of Metaphysics.	3 vols. 8vo. Venice, 1804.
Eugenius was also the author of several poetical and prose works, of smaller note, and of many translations, and books for the use of his church. Most of his works have been distributed *gratis*, at the expense of the Zosimás.	6. The Opinions of Philosophers, or Elements of Natural Philosophy.	4to. Vienna, 1806.
	7. Transl. of the Theological Questions of Adam Zærnicavius, against the Doctrines of the Latin Church, with Notes.	2 vols. fol. Moscow.

Authors.	*Books.*	*Where and when printed.*
	8. Comparative View of the three Systems of Astronomy.	4to. Venice.
	9. Φιλάθεος Ἀδολεσχία, or Theological amusements. ..	2 vols. 8vo. Moscow.
	10. Hellenic translation in heroic verse of Virgil's Georgics and Æneis, with a dedication to the Empress Catherine.	4 vols. fol. Petersburg.
Nicephorus Theotóki, born at Corfú, in 1736; educated at Bologna and Padua; became Head-Master of the School of Jassy, in Moldavia; in 1779, was raised to the Bishopric of Cherson, by the Empress Catherine; translated to that of Astrachan; resigned, and retired to Petersburg, where he died in 1800.	1. The Elements of Natural Philosophy, collected from modern writers.	2 vols. 8vo. Leipsig, 1766.
	2. Elements of Mathematics, compiled from ancient and modern writers.	3 vols. 8vo. Moscow, 1799, at the expense of the brothers Zosimá, and distributed *gratis* in Greece.
	3. A Defence of the Old and New Testament, in answer to Voltaire.	4to. Vienna, 1794.
	4. Elements of Geography, for the use of schools.	Leipsig, 1770.
	5. Commentaries on the Book of Job.	2 vols. fol. Moscow.
	With several other theological tracts, and rhetorical and philosophical discourses.	
Constantine Karaiánni, of Trikala, in *Thessaly*.	A Grammar of ancient Greek, composed about 1720, but not printed till 1796.	2 vols. 8vo. Buda.
Demetrius Karakási, of Siátista, in *Macedonia*, physician.	1. A Discourse on Phlebotomy, which received the prize at	Halle in Saxony, 1760.

Authors.	*Books.*	*Where and when printed.*
	2. Poems, chiefly on Medicine, afterwards translated by him into Latin.	8vo. Vienna, 1795.
Balano, of Ioánnina, Head Master of the School of Ioánnina.	Course of Mathematics. ..	3 vols. 4to. Venice, 1775.
Cosmas Baláno, who succeeded the former as Head Master of one of the Schools of Ioánnina.	1. Arithmetic, Algebra, and Chronology.	8vo. Vienna, 1797.
	2. Arithmetic.	folio, Venice, 1802.
Jonas Sparmióti, of Saloníka.	Asáni's Transl. of La Caille's Arithmetic and Algebra, republished in Hellenic.	4to. Venice, 1793.
Panagiotes Kodriká.	Translation of Fontenelle's "Pluralité des Mondes," with Notes.	8vo. Vienna, 1794.
Sergius Makréo.	1. Pindaric Hymns, to the holy Trinity.	8vo. Vienna, 1802.
	2. Against the Copernican System.	8vo. Vienna, 1797.
Spiridion Asáni, of Kefalonía.	1. Transl. of Guidon's Conic Sections.	4to. Vienna, 1802.
	2. Transl. of La Caille's Arithmetic and Algebra.	
George Zavíra, of Siátista.	1. Hellenic Theatre, or *Νέα Ἑλλάς*, containing the history	

Authors.	*Books.*	*Where and when printed.*
	of all the learned Greeks since the fall of the nation.	
	2. Epitome of the History of Greece, from the earliest time to the death of Cleopatra.	
	3. Description of Vienna, Moravia, Bohemia, Saxony, and Prussia.	
	4. Ecclesiastical and Political Chronology, chiefly relating to the Greek Church.	
	5. Patriarchal History of Constantinople, to the year 1600.	
	These books, and many others, chiefly translations, are in MSS. in the library of the Greek School of Pest, to which they were presented by the author. Some of them are now preparing for the press.	
Athanasius of Páro.	1. An edition of Hermogenes, of Tarsus, with a commentary.	4to. Venice 1799.
	2. An edition of the Theology of Eugenius Bálgari, with critical notes.	

Authors.	*Books.*	*Where and when printed.*
Constantine Dapónti, of Skópelo, — died at Mount *Athos*, in 1787.	1. Mirror of Women, or the Histories of Good and Bad Women.	8vo. Leipsig, 1766.
	2. The unfading Rose, or Hymns to the Virgin.	8vo. Venice, 1778.*
	3. Theatre of Kings, or the History of several Monarchs.	8vo. Venice, 1780.
	4. *Χρηστοηθεία*, or rules for acquiring good habits, both of soul and body. ..... These four are in vulgar verse.	8vo. Venice, 1770.
	5. Geographical Dissertations, with remarks on the new Island, near Santorini.	8vo. Venice, 1775.
	Also a great number of poetical pieces of the same kind, or moral and theological.	
Joseph ὁ *Μοισιόδαξ*, (the Mœsodacian.*)	1. Moral Philosophy.	2 vols. 8vo. Venice, 1761.
	2. Theory of Geography.	Vienna, 1781.
	3. The Author's Apology against his Persecutors.	
	4. Elements of Mathematics and Physics, not published.	
George Kankelariu, of Ioánnina.	1. Translation of Rollin's History of Greece.	17 vols. 8vo. Venice, 1773.
	2. History of Peter the Great, of Russia.	

* Μοισιόδακες is the appellation given by the politer Greeks to the Wallachians, settled in small Colonies, in various parts of the country South of the Danube. Those of Greece are called Κουτζό-βλαχοι or βλάχοι.

Authors.	*Books.*	*Where and when printed.*
Anthony Peladoklí, of Mitilíni, Russian Consul in Dalmatia.	Iambic Poems.	4to. Petersburgh, 1771.
Spiridion Papadhópulo, of Corfú.	History of the War between the Turks and Russians.	6 vols. 8vo. Venice, 1770.
Mark Karbúri, of Kefaloúia.	A Description of the Statue of Peter the Great, at St. Petersburgh, and the method taken by the author to move and erect the base, &c.; written in French.	8vo. Paris, 1777.
Procopius, a Monk of the Convent of Megaspílio, in the Morea.	*Αὐλὸς Ποιμενικὸς*—The Shepherd's Pipe, or Discourses on Ethics and Rhetoric.	4to. Leipsig, 1780.
Nicodemus of *Naxos*, a Monk of Mount *Athos*, born about 1740.	1. Encomium of St. Simeon, the Founder of the Monastery of Simópetra, in Mount *Athos*.	
	2. Poems, Heroic, Elegiac, Iambic.	
	3. A Collection of the writings of several Hermits of Mount Athos.	folio. Venice, 1775.
	4. On Confession.	8vo. Venice, 1784.
	5. Odes to the Saints.	
	6. Commentary on the Epistles of St. Paul.	4to. Venice, 1806.
	7. *Τὸ Πηδάλιον*—Remarks on the ecclesiastical Canons of the Greek Church.	folio. Vienna.

Authors.	*Books.*	*Where and when printed.*
	8. Περὶ Αἰσθήσεων—A Theological Discussion on the Five Senses.	
Neophytus, of the Morea, a Monk of Kapsokalívia, in Mount *Athos*, Grammatical Master in the school of Vatopedhi, in M. *Athos*, at the same time that Búlgari was Philosophical Master.	1. A Commentary on the Fourth Book of the Grammar of Theodore Gaza.	4to. Búkarest, 1761.
	2. Scholia on the Epistles of Synesius, published with the Epistles at	Vienna, 1792.
Cyprianus, Archimandrite of *Cyprus*.	Chronological history of Cyprus, from the earliest times, to the year 1780.	4to. Venice, 1788.
Michael Dúka, of Siátista.	1. Travels of Cyrus.	8vo. Vienna, 1783.
	2. History of Belisarius...	8vo. Vienna, 1783.
	3. Pilpay's Fables.	8vo. Vienna, 1783.
	All translated from the French.	
Zenobius Popp, of Búkarest.	Μετρικὴ — or a Treatise on Ancient Greek Metre, in 2 books.	8vo. Vienna, 1803.
George Sakelariu, of Kózani, in *Macedonia*.	1. Grecian Archæology. ..	8vo. Vienna, 1796.
	2. Transl. of the first volume of the "Voyage du Jeune Anacharsis."	8vo. Vienna, 1797.
Ríga, of Velestino, in *Thessaly*. He was one of those who entered into a plot with	1. Transl. of the fourth volume of the "Voyage du Jeune Anacharsis."	Vienna, 1797.

Authors.	*Books.*	*Where and when printed.*
the French Minister at Vienna, (Bernadotte,) in 1798, to excite a general insurrection in Greece. He was the most able and active among them, and took the lead in composing revolutionary songs, proclamations, instructions, &c. which were printed at Vienna. Their scheme having been betrayed by one of their own countrymen, to the Governor of Trieste, the Austrian Government thought itself under the necessity of making it known to the Porte, and at length of complying with the demands of the Turks, that the Greeks should be given up to them. Riga was, in consequence, put to death at Belgrade.	2. Transl. of "L'Ecole des amants délicats."	Vienna, 1797.
	3. Map of Greece, with Engravings of many ancient Coins, in 12 sheets.	Vienna, 1797.
Manuel, of *Tenedos.*	1. Epitome of the History of *Thucydides*, with an Essay.	8vo. Vienna, 1799.
	2. Treatise on Fermentation.	Vienna, 1799.
Daniel Filipidhi, of Miliés, in Mount *Pelion.*	Transl. of Condillac's Logic.	8vo. Vienna, 1800.
	Epitome of the Astronomy of Lalande, with a Chronological Table, by the Translator.	2 vols. 8vo. 1803.

Authors.	*Books.*	*Where and when printed.*
	Transl. of Brisson's Natural Philosophy; not yet printed.	
Athanasius Psalídha, Head-Master of the School of Ioánnina.	Ἀληθὴς Εὐδαιμονία — True Happiness; or, the Basis of all Religions, in Greek and Latin.	8vo. Vienna, 1791.
Gerasimus Karúsi.	The History of the Crimea, Little Tartary, and neighbouring provinces, translated from the Italian.	2 vols. 8vo. Vienna, 1792.
George Emanuel, of Constantinople.	1. Transl. of Gesner's Death of Abel.	8vo. Leipsig, 1795.
	2. Transl. of Montesquieu "Sur la Grandeur et la Décadence des Romains."	8vo. Leipsig, 1795.
Ambrosius Pámberi.	Poem, in carcinic verse, on the Wars of the Russians in Poland, with explanations. ..	8vo. Vienna, 1802.
Constantine Michael, of Kastoriá, in *Macedonia*, Physician.	1. Transl. of Tissot "Sur les Maladies des Gens du Monde."	8vo. Vienna, 1785.
	2. Dietetics—together with an Essay on the Rise and Progress of Medicine, and Memoirs of illustrious Physicians.	8vo. Vienna, 1794.
Anthony Korónio, of Khió, (*Chios.*)	Transl. of Campe's Psychology, and some other translations.	8vo. Vienna, 1796.

Authors.	*Books.*	*Where and when printed.*
Nicolas Barkóssi, of Ioánnina.	Translation of Baümester's Logic.	4to. Vienna, 1795.
Demetrius Dhárvari, of Klisúra, in *Macedonia*.	1. German Grammar, for the use of the Greeks.	8vo. Vienna, 1785.
	2. Guide to the Knowledge of Mankind, or a Paraphrase of the Characters of Theophrastus, and others, with notes...	8vo. Vienna, 1795.
	3. Guide to Happiness, being Discourses from Plutarch, on the Education of Youth; Isocrates, on the Morals of Youth; and Xenophon on Œconomy; with notes. ..	8vo. Vienna, 1796.
	4. The Golden Shrine, or a Paraphrase of Cebes and Epictetus, with notes, &c. ..	12mo. Vienna, 1799.
	The same in Sclavonian. ..	8vo. Buda, 1801.
	5. History of the Old and New Testament, translated from the Russian, for the use of the youth of the Eastern Church.	8vo. Vienna, 1800.
	6. History of the Old and New Testament, in Question and Answer.	Vienna, 1803.
	7. Arithmetical Manual, for the use of Schools.	8vo. Vienna, 1803.
	8. The Preceptor, or Moral Rules for Life.	8vo. Vienna, 1804.
	9. Grammar of the vulgar Greek.	8vo. Vienna, 1806.

Authors.	*Books.*	*Where and when printed.*
	10. Græco-German Dialogues. ..... With several religious and other Tracts, for the use of Youth.	Vienna, 1809.
Nicolas Mavrúdhi, of Kefalonía.	The Apostolic Net, or Moral Discourses.	4to. Venice, 1780.
Seraphim, Metropolitan Bishop of Ángora.	The Spiritual Lyre, or Moral Discourses. ..... He also published several religious Tracts in the Turkish language, for the use of the Christians of Asia.	Venice.
Georgè Vendóti, of Zante, now Greek printer at Vienna.	1. *Λεξικον Τρίγλωσσον*, in French, Italian, and modern Greek; printed at the expense of Alexander Mavro-Kordháto, Prince of Moldavia. ...	3 vols. 4to. Vienna, 1790.
	2. Grammar of the French language, for the use of the Greeks.	8vo. Vienna, 1786.
	3. Translation of Tissot's "Avis au peuple sur la Santé."	8vo. Venice, 1780.
	4. History of America. .. He also translated several French and Italian books; republished some Romaic books; and printed many books for the use of schools, &c.	4 vols. 8vo. Vienna, 1794.

Authors.	*Books.*	*Where and when printed.*
Gregory Konstantá, of Miliés, in Mount *Pelion*.	Transl. of the Abbé Soave's Elements of Philosophy.	4 vols. 8vo. Venice, 1806.
Zísi Kávra, of Ambelákia, in Mount *Ossa*. Physician.	Transl. of Euler's Elements of Arithmetic and Algebra. ..	8vo. Jena, 1800.
Konstantá and Kávra.	Transl. of the two first volumes of Millot's General History.	8vo. Venice, 1806.
Konstantá and Filipídhi.	Modern Geography.	8vo. Vienna, 1791.
George Khrisovelóni, of *Chios*, Physician.	1. Logical and Moral Treatise, for the instruction of his son. ..... 2. Treatise on the Brain, Nerves, and Senses.	12mo. Vienna, 1800.
Manasses Iliádhi.	Transl. of Fourcroy's Chemical Philosophy.	8vo. Vienna, 1802.
Stephen Komitá, of Kofi, in *Thessaly*.	Practical Grammar.	8vo. Vienna, 1800.
Athanasius Khristópulo.	1. Æolo-Doric Grammar of the vulgar Greek. ..... 2. Lyrics in the vulgar dialect.	8vo. Vienna, 1804. 12mo. Vienna, 1811.
Constantine Kokináki, of *Chios*.	History of Commerce, translated from the German.	8vo. Vienna, 1808.

Authors.	*Books.*	*Where and when printed.*
Alexander Vasiliu, an active patron of literature.	Biography of Ancient Greece, upon Cards, in Romaic, German, and Italian. ..	8vo. Vienna, 1808.
Gregory Brankovánu Basaráva, of Búkarest, one of the Head Masters of the college of Búkarest.	Elements of Logic and Moral Philosophy, translated from the Latin of J. G. Heineccius, printed at the translator's expense, and distributed *gratis*.	8vo. Vienna, 1808.
Manuel and Cyriacus Kapetanáki.	1. Εἰκονολογία Παιδική, or Bertouch's Collection of Plates of Natural History, Arts, Sciences, &c. explained in modern Greek; for the use of Youth. Vol. I.	Vienna, 1810.
	Vol. II. & III.	Vienna, 1811.
	2. Translation of Gaspari's Geography.	8vo. Vienna, 1809.
Constantine M. Kúma, of Lárisa, Head Master in the school of Smyrna.	1. Elements of Mathematics and Physics.	8 vols. 8vo. Vienna, 1807.
	2. Transl. of Adet's Elements of Chemistry.	
	He also edited an Hellenic Grammar of the French language, by Prince Nicolas Karátzá.	
Gregory. Paliurá.	History of Ancient Greece.	2 vols. 8vo. Venice, 1806.
Theodosius, of Mitilíni.	Elements of Navigation. ..	Leghorn, 1807.

Authors.	*Books.*	*Where and when printed.*
Theodore Ráko, of Trikala, in *Thessaly.*	"Ἥλιος βιβλιάριον, translated from Campe, and printed at the expense of Euthimios Dhimitriu, of Ambelákia.	Vienna, 1805.
Demetrius Alexandrídhi, of Tirnavo, in *Thessaly.*	1. Dictionary of Turkish and modern Greek.	2 vols. 4to.
	2. Hellenic Mirror, or Brief Biography of illustrious Greek authors, to the 15th century...	8vo. Vienna, 1806.
	3. Geography of Abulfeda, translated from the Arabic...	8vo. Vienna, 1807.
	4. Transl. of Goldsmith's History of Greece, with notes, maps, &c.	3 vols. 8vo. Vienna, 1806.
Spiridion Vlandí, of Tzerígo, *(Cythera.)*	1. Ἀποθήκη τῶν Παιδίων, translated from the "Magasin des Enfants."	
	1st edition.	4 vols. 8vo. Venice, 1793.
	4th edition.	4 vols. 8vo. Venice, 1807.
	2. Italo-Romaic Lexicon; the latest edition, containing Exercises and Dissertations on the Orthography, Prosody, and Pronunciation of Italian; Catalogue of Authors; and a Geographical Lexicon.	4to. Venice, 1806.
	3. Italian Grammar, for the use of the Greeks.	Venice, 1806.
	4. Transl. of Ovid's Metamorphoses, in modern Greek Prose, with notes.	8vo. Venice, 1798.

Authors.	*Books.*	*Where and when printed.*
	5. Transl. of the Lives of Cornelius Nepos, with notes.	
	1st edition. ..	1802, } Venice, 8vo.
	2nd edition. ..	1810, }
	6. Chariton's Chereas and Callirrhoe, with notes.	4to. Venice, 1810.
Demetrius Govdhelá, of Rápsani, in Mount *Olympus.*	Transl. of Fenelon's Telemachus, with notes.	2 vols. 8vo. Pest, 1801.
	Elements of Algebra in Hellenic; dedicated to the Emp. Alexander—not completed. ..	8vo. Hall, 1806.
Lámprus Fotiádhi, of Ioánnina, thirteen years Head-Master at Búkarest; died in 1805: one of the most learned, zealous, and exemplary, of the modern Greeks.	A great variety of Poems in Hellenic, a Paraphrase of Pindar; interpretations of the Ancient Orators, Historians, &c. &c.	
Anastasius Gheorghiádhi, of *Philippopolis*, Physician.	1. Antipanacea—upon the causes that render curable disorders incurable; in Greek and Latin.	8vo. Vienna, 1810.
	2. Transl. of Meiner's Anthropology.	8vo. Vienna, 1810.
Demetrius Pílo.	Transl. of Dr. J. E. Smith's introductory Discourse to the Linnéan Society of London, upon the Rise and Progress of Natural History, especially Botany.	8vo. Venice, 1807.

Authors.	*Books.*	*Where and when printed.*
Adamantinus Korai, of *Chios*, Physician.	1. The Orthodox Confession of the Eastern Church, written by Plato, Archbishop of Moscow, for the instruction of H. I. H. Prince Paul; translated from the German, with notes.	8vo. Leipsig, 1788.
	2. Xenocrates de Alimento et Aquatilibus, with critical notes.	8vo. Naples, 1794.
	3. Characters of Theophrastus, in Greek and French; with a Preliminary Discourse, and notes in French.	8vo. Paris, 1799.
	4. Hippocrates on Air, &c. in Greek and French; with a Prelim. Discourse, and notes in French.	8vo. Paris, 1800.
	5. Transl. of Beccaria on Crimes and Punishments, with a Romaic Preface.	8vo. Paris, 1802.
	6. The Æthiopics of Heliodorus, with Preface and Notes, printed at the expense of Alexander Vasiliu.	8vo. Paris, 1804.
	7. *Προδρομος Ἑλληνικῆς Βιβλιοθήκης* — The Precursor of the Hellenic Library; containing Claudius Ælianus, Heraclides Ponticus, and Nicolas Damascenus, with a copious Romaic Preface, and Hellenic Notes.	8vo. Paris, 1805.

Authors.	*Books.*	*Where and when printed.*
	8. Hellenic Library, for the use of the Greeks, continued; Speeches and Epistles of Isocrates, with Preface and Notes.	8vo. Paris, 1807.
	9. Hell. Lib. contin.; Plutarch's Lives, with Notes.	
	1st Vol. ..	8vo. Paris, 1809.
	2nd Vol. ..	..... 1810.
	10. Hell. Lib. cont.—	
	Vol. 1. Polyænus's Stratagems, with Preface, &c. ..	8vo. Paris, 1809.
	Vol. 2. Æsop's Fables, with Preface, &c.	8vo. Paris, 1810.
	Most of these Prefaces contain Disquisitions on the present state of the language, education, &c. of Greece. All the Hellenic Library has been printed at the expense of the brothers Zosimá, and is distributed *gratis* to Greek students.	
Neophytus Dúka, a Vlákhiote, of *Epirus.*	1. Terpsithea, or a concise Greek Grammar.	Vienna, 1804.
	2. Thucydides, with a Romaic Paraphrase, and Notes; and the continuation of the Peloponnesian War, by Xenophon.	10 vols. 8vo. Vienna, 1806.
	3. Eutropii Epitome, with the Greek translation of Pæ-	

Authors.	*Books.*	*Where and when printed.*
	anius; and a Romaic Paraphrase, by the Editor.	2 vols. 8vo. Vienna.
	4. The works of Arrian, with a Romaic Paraphrase of a part of them.	7 vols. 8vo. Vienna, 1809.
	5. The Discourses of Dion Chrysostom, with Notes, an Epistle to the Zosimás, &c.	3 vols. 8vo. Vienna, 1810.
	6. The Discourses of Maximus Tyrius.	8vo. Vienna, 1810.
	7. The works of Apollodorus.	8vo. Vienna, 1811.
	The editions of Dúka are held in little estimation.	
Anthimus Gazí, of Miliés, in Mount *Pelion*, now Editor at Vienna of the Literary Journal, called Ἑρμῆς ὁ Λόγιος.	1. Ἑλληνικὴ Βιβλιοθήκη, or Biography of ancient Authors.	2 vols.
	2. Philosophical Grammar.	
	3. Elements of Chemistry, from the writers of the French school.	
	4. Elements of Geography, chiefly extracted from the work of *N.* Theotóki.	
	5. Map of Greece, from the Germans of Müller.	Vienna, 1800.

The other most remiarkable works announced for publication, or already in part published, are — 1. The Translation of a French Biographical and Historical Dictionary. The Greek is to be in ten volumes 8vo. with several additions, relating to the modern Greeks, and to be printed at Vienna: the editor is K. M. Kúmá, of Lárisa, Head-Professor in the college of Smyrna.

2. Encyclopedia, in eight volumes; the first containing a Treatise on Grammar, theoretical and practical. The other seven to consist of extracts from the Greek authors, both in prose and verse, arranged so as to form a complete course of Greek reading, for the use of schools. The editor is Stephen Komitá, of Kofi, in *Thessaly*.

3. A Translation of the Byzantine History, in four volumes; from the French of Royou.

4. A Translation of Stephani Thesaurus Linguæ Græcæ, from Latin into modern Greek, is nearly completed by several hands at Constantinople; chiefly the Masters and head Scholars of the school of Kurú-Tzesme.

5. A Translation of Domairon's Epitome of general History, by Athanasius, of *Stageira*.

6. Lexicon of French, Hellenic, and Romaic, with Prolegomena, by Gregory Zalíkoglu, of Salonika; the first volume appeared in 1809, at Paris, large 8vo.

7. Hellenico-Romaic Lexicon, by Anthimus Gazí; the first vol.

appeared at Vienna, in 1809; the second in 1812. It will be completed in three volumes.*

There are several Romaic works either published anonymously, or of which I have not been able to learn the names of the authors; of these may be mentioned, a translation of Locke on the Human Understanding — Μυθολογικὸν Ἀραβικὸν — a translation of Arabian Tales, in 3 vols. 8vo. Venice, 1803 — Hellenic Library, or an account of Greek authors, in chronological order, 2 vols. 8vo. Venice, 1807 — and, among others, several translations of Italian, German, and French dramatic works.

* The other Lexicons of Romaic, (besides the old ones in Latin and ancient Greek, by Ducange, Meursius, Simon Porcius, and Gerasimus Vlákho,) are — in Greek and Italian, by Somavéra — in Greek, German, and Italian, by Weigel — in Greek, French, and Italian, by Vendóti — in Italian and Greek, by Vlandí — and some smaller ones. There is also a Tetragloss Lexicon in Romaic, Hellenic, French, and Italian, by George Konstantínu, of Ioánnina.

SECTION THE THIRD.

SPECIMENS OF ROMAIC COMPOSITION IN VERSE. *Metre—Erotocritus—Erophile—Stœchômachia—Voskopúla—Cleanthes and Abrocome—Russ-Anglo-Gaul—Anacreontics—Songs.*—PROSE COMPOSITIONS. *Γεωγραφία Νεωτερική—Preface to Koraï's Beccaria.*

IT remains to give a few specimens of modern Greek literature, as well for the sake of exemplifying the preceding remarks on Romaic grammar, and of showing its syntax and idiom, as to enable the reader to judge for himself of the actual state of learning in Greece, and its capability of improvement. It is from the writings of the modern Greeks, that a reader, not personally acquainted with them, will be best qualified to form an estimate of the character, and present state of the people: it is from these that he may best decide how far the opinions of those persons are correct, who, considering the degraded condition of the Greeks, as an accidental consequence of their political misfortunes, and diametrically opposite to that which might be expected

from the genius, which seems inherent in the race, conceive that they may continue to increase in populousness and advance in their present course of improvement, in the same proportion as the numbers and energy of their oppressors are diminishing; and that in the course of another generation or two, they may be changed into a nation, raising itself from barbarism into civilisation, with all the advantages, which Christianity, modern arts and inventions, and the enlightened state of the world, in regard to policy and the sciences, will give them over their ancestors.

It is from the popular poetry likewise, and other literary productions, that the reader will derive the most satisfactory notions of the manners and customs of the modern Greeks; and certainly much more correct information, than he can obtain from the prejudiced, and often contradictory, reports of passing travellers. Hence it has been my study, in the following selection, to choose passages, which tend to illustrate the nature of the people and country, as well as the state of their literature; well assured that I shall thus introduce the reader to more genuine sources of information, than by advancing any fallible opinions of my own.

It is with this design, and not for any intrinsic merit which they are supposed to possess, that the following productions are noticed. The extracts from them may serve for specimens of the language, and for exercises to learners: they exhibit the constitution and style of the dialect at distant periods; and if they are monuments of the poverty of the national taste, they also show, that a talent for poetry has never been extinct among the Greeks. The later compositions bear some marks of improvement, and the whole, when considered together, with the works of the ancients, presents a faithful

picture of the singular fate of this nation, once most enlightened, long degraded, and again emerging into civilization.

POETICAL COMPOSITIONS.

The different measures of Romaic poetry depend upon the same principles of accentual prosody, which govern the versification of other modern languages; all the measures of which may be applied to R. verse, although the sublimer efforts of our poetry, as well as the metre, which has been found best adapted to them, are, in the present state of Greece, equally unknown to its inhabitants. Instead of such measures, we naturally find among them, those which were in common use among us in the earliest stages of the refinement of our language. Thus, the metre of the στίχοι πολιτικοὶ, the *versus politici*, invented at Constantinople, in the 10th or 11th century, was, after the ornament of rhyme had been added, very nearly that of our new Chevy-chase, or more exactly that of Sir Lancelot du Lake, as may be seen by comparing the metre of those ballads with that of the poems of Constantine Manasses or John Tzetzes. *

The following lines from Manasses, written in the 12th century, are in an accentual metre, which, with the addition of rhyme, has continued to be the heroic verse, and the measure of narrative and description among the modern Greeks ever since.

* The most remarkable difference between them is, that the Romaic measure admits of a greater variety in the accentuation, and, supposing each line divided into two hemistichs, has always seven syllables in the second hemistich; whereas, in the English, there are seldom more than six.

Χρυσὲ διώκτα, τύραννε, πάντολμε, δολοπλόκε,
Πάντων κακῶν ἀκρόπολις, πάντων κακῶν ἡ ῥίζα,
Ἐλέπολις, ῥηξέναλξις, σπαράκτρια τειχέων

Μαλάσσεις τὸν ἀμάλακτον, τὸν μάλακον σκληρύνεις
Γλαῦ-σαν ἀνοίγεις ἄφωνον, λάλον ἐπιστομίζεις,
Ποιεῖς βραδὺν τὸν δρομικὸν, πτηνύποιν τὸν ἀργύποδα.

The measure of our old English ballads originated, in all probability, among the Greeks; and their adherence to it, while it has been confined among us to the lower classes of poetical composition, marks the stationary and unimproving condition of their literature, in comparison with our own. In proportion, however, as translations of European works, and a better knowledge of the ancients, have enlightened the nation, their attachment to this species of verse has fallen into disuse: few of the numerous poems, written in that metre, in the 14th, 15th, and 16th centuries, are now printed, and some more recent productions have been composed in measures adapted to exhibit the modern Greek dialect in a more favorable light.

Besides the licences in orthography, which I have already mentioned, as frequent in the vulgar poetry, there are very often elisions, compressions of two syllables into one; sometimes a redundancy of syllables, and even of feet, with other irregularities, not admitted into our own poetry. The extracts from Eutocritus, which follow, will particularly exemplify these peculiarities.

In all the specimens hereafter given, an explanation is annexed of the words, which are either of foreign origin, or so much disfigured, as

not to be immediately recognised for Hellenic. In one or two of the more difficult, or more characteristic passages, literal translations have been added, to serve the purpose of a vocabulary. Though these explanations may be superfluous to scholars, they will, perhaps, be acceptable to those persons, who may peruse these remarks, while engaged in acquiring a practical knowledge of the Romaic dialect.

EROTOCRITUS.

The most remarkable poem in the epic style is Erotocritus, written upwards of 200 years ago, by Vincenzo Cornaro, a Cretan of a Venetian family; its title is, *Ποίημα ἐρωτικὸν, λεγόμενον Ἐρωτόκριτος*— The measure is the usual 7½ footed verse, with rhyme. The manners belong to the ages of Chivalry, though the author sets out by placing them in Hellenic times.

Κ'τοὺς περαζόμενους καιροὺς, ποῦ οἱ Ἕλληνες ὡρίζαν,
Κὶ ὑποῦ δὲν εἶχε ἡ πίστις τως θεμελιωμένην ῥίζαν.

Erotocritus, only son of Pezostratus, Prime Minister of Hercules, King of Athens, falls in love with Aretusa, the king's only daughter, and composes love-songs, which he sings in the dark, under the palace window, accompanied by the lute, (λαγοῦτο.) The king, curious to discover the singer, sends ten men to lay in wait for him, but he, and his friend Polydorus, kill two, and put the rest to flight. While Erotocritus is absent on his travels, Aretusa, entering accidentally his cabinet, in the garden of Pezostratus, discovers that he is the author

66694

of the songs. She carries them away with her, and on his return to Athens, this incident enables him to discover her partiality for him. Great part of this book is consumed in long discourses between Aretusa and her nurse, and Erotocritus and his friend, the confidants on both sides endeavouring to dissuade the lovers from fixing their affections so unsuitably.

Book 2.

The Tournament (κονταρικτύπημα.) Thirteen princes enter the lists, together with Erotocritus. The equipage and national dresses of each are described. In this description there are many singular anachronisms, and a curious mixture of ancient and modern names of places. The story of the Cretan prince, who shot his wife by mistaking her for a deer, in the woods of *Ida*, forms an episode of some length.—The first day is occupied by a single combat between two ancient enemies, thus accidentally met, Charidemus, the Cretan, and Spitholiontas, the Caramanian. The second day is the tournament. The combatants are divided into three parties, in which the respective victors are the Cretan, Cypriote, and Erotocritus. The king commands that lots shall be drawn for the exclusion of one of these, and that the other two shall contend for the prize. The lot falls upon Charidemus, and Erotocritus having overcome the Cypriote, receives the crown from the hands of Aretusa.

The following is the description of the combat between the Cretan prince and Tripolemus, the Sclavonian:

Ἀρμάτωσε τὴν περφαλήν, τὸ τρέξιμον ἀρχίσασι,
Σφίγγουσι τὰ κοντάρια τως, καὶ τὰ φαριὰ ἐκινῆσαι.
Πᾶσαν τὸ μαῦρο νέφαλο, π' ἄνεμος τὸ μανίζει,
Καὶ μὲ βρονταῖς, καὶ μ' ἀστραπαῖς τὸν κόσμο φοβερίζει·
Φυσᾷ το ἀπτὴν Ἀνατολὴν, καὶ πάγει το στὴν Δύσι,
Κάνει το ἡ ἀνακάτωσι, νὰ βρέξῃ νὰ χιονίσῃ.
Ἐδέ τζι ἀστραποβρόντησε τῆς Κρήτης τὸ λιοντάρι,
Ὅντε εἰς τὴν μασχάλητου ἤσφιξε τὸ κοντάρι.
Μ' ἄλλη ὀρέξιν, κὶ ἄλλην καρδιὰν μὲ τὸν Σκλαβοῦνον τρέχει,
Παρὰ μὲ τὸ Ῥηγόπουλο, γιατὶ κ' ἐχθρὰν τὸν ἔχει.
Ἐμοῦγκρισε τῆς Σκλαβουνιᾶς ὁ δράκος, κ' ἐβρουχᾶτο,
Λογιάζει, σκρώτη κονταριὰ νὰ τόνε ῥήξῃ κάτω.
Συναπανταίνουν τὰ θεριὰ, καὶ τὰ κοντάρια ἐπῆγαν,
Εἰς τὸν ἀέρα ὡσὰν φτερὰ, κὶ ὡσὰν πουλάκια ἐφύγαν.
Στὸ κούτελο ὁ Τριπόλεμος τὴν κονταριὰν τοῦ δίδει,
Κ' ἤσγαλε σπίθες ἑκατὸν τὸ σιδερὸ κασίδι.
Τ' ἄλογον ἐγονάτισε, μὰ χάμαι δὲν ἐστράφη,
Καὶ τὸ ζημιὸν ἐκτίθηξεν ὁλόρθα σὰν τὸ πλάφι.
Ἄλλο κακὸ δὲν ἤκαμεν ἡ κονταριὰ ἡ μεγάλη.
Γιατὶ μὲ σίδερα διπλᾶ σκεπάζει τὸ περφάλι.
Δίδει κὶ ὁ μαῦρος κοπανιὰν μὲ τὸ βαρὺ κοντάρι,
Τ' ἄλογον ῥίχνει ἀνάσκελα μ' ὅλον τὸν καβαλλάρη.
Κὶ ὡσὰν ἀπὸ ψηλὸ βουνὶ χοντρὸ χαράκι πέσῃ,
Καὶ δάσῃ μὲ τὸν βροντισμὸν εἰς τοῦ γιαλοῦ τὴν μέσῃ,
Ἀνακατώσῃ τὰ νερὰ, καὶ κάμῃ ἀφροὺς κυμάτων,
Γενῇ μεγάλη ταραχὴ στῆς θάλασσας τὸν πάτον.
Ἔτσιας λογῆς. ———————

Ἀρμάτωσε, armed.
τρέξιμον, tumbling.
κοντάρια, lances; κονταριὰ, in a close vizor.
τως for τως.
φάρια, steeds.
π' ἄνεμος for ποῦ ἄνεμος.
φτερὰ, wings.
πουλάκια, little birds.

πάγει, *goes*; also means *makes to go.*
στὴν, εἰς τὴν.
'Εδέτζι for ἔτζι, *so.*
λιοντάρι, *lion*; the ιο is an example of the modern Greek diphthong, mentioned p. 3.
"Οντε, *when.*
ἤσφιξε for ἔσφιξε; ἴδε H. σφίγγω.
'Ρηγόπουλο, *the Prince*, meaning Nicostratus, the Macedonian, whom he had overthrown.
ἐμούγκρισε, *bellowed.*
ἐβρουχᾶτο, *roared*, from H. βρύχω.
σπρώτη for εἰς πρώτην.
βῆξῃ for βίξῃ from βίχνω, Romaicé for βίπτω.
Συναπαντιόνουν, *meet together.*
πουλάκια, *little birds*, from pullus.
κούτελο, *forehead.*
καστῖδι, *helmet*, from L. *cassis.*
τὸ ζημιὸν, *instantly.*
ἐπήδηξεν, *leaped*, for ἐπήδησεν, from H. πηδάω, *I leap.*
ὀλόρθο, *upright*, from ὅλος ὄρθος.
λάφι, from ἔλαφος, ἐλάφιον, λάφι, *stag.*
ὁ μαῦρος, *the black*; alluding to the black armour, which the Cretan assumed after the death of his mistress.
κοπανιὰν, *blow*, from H. κόπανον, *pestle.*
ἀνάσκελα, *upside-down.*
καβαλλάρη, *horseman*, from cavallo.
χοντρὸ χαράκι, *a heavy mass of rock.*
γαλοῦ, *of the sea*, from ἅλς, ἁλός.
'Αναπατώνω, from ἀνακατάφω, *I turn upside-down.*
κάμῃ, from κάμνω, *I make.*
στῆς, εἰς τῆς.
πάτου, *bottom.*
"Ετσιας λογῆς, *in such a manner.*

Book 3.

The lovers meet and converse at a window with iron bars, in a wall, which separates the royal palace from that of the minister. Pezostratus, moved by his son's unhappiness, asks the king's daughter in marriage for him. The king, enraged, dismisses the minister, and banishes the son. Before his departure, the lovers meet again, and exchange vows of fidelity; and Erotocritus receives a ring from Aretusa, leaves Polydorus at Athens as a correspondent, and as he rides through the woods in his way out of the country, gives vent to his anger in the following lines:

Λέγει, Οὐρανὲ, σὲ ἤξερε φωτιὰ, ὁ Κόσμος ν' ἀναλάβῃ·
Κὶ ὅλοι ἂς λαβοῦν, κὶ ὅλα ἂς καοῦν, κὶ' Δ'ρετὴ μὴ λάβῃ·

Στὴν ἄδικην ἀπόφασιν, ποῦ δόθην εἰς ἐμένα,
Ν' ἀπαρνηθῶ τὸν τόπον μου, νὰ πορπατῶ στὰ ξένα.
Ἄστρη μὴν τὸ βαστάξετε, Η''λιε σημάδι δεῖξε,
Καὶ στέτοιου Ἀ'φέντη ἀλύπητου ἀστροπελέκι ῥῆξε.

καγοῦν for καίουν, *burn.*
δόθην for δόθη, *has been given.*
νὰ πορπατῶ στὰ ξένα, *to walk in strange places.*
πορπατῶ for περιπατῶ.
στέτοιου, εἰς τέτοιου.
ἀστροπελέκι, *thunderbolt.*

Much of this book is again taken up by long dialogues between Aretusa and her nurse, Phrosyne,* who at length consents to be a witness of the vows between Erotocritus and Aretusa.

Book

Ambassadors arrive at Athens from the king of Byzantium, asking Aretusa in marriage for his son, who at the tournament was the most conspicuous of all the princes, for the magnificence of his dress and retinue. The king and queen propose it to their daughter, who, with all humility, makes a very knowing reply, in which, among other things, she declares she can never bear the thought of quitting her dear parents, entreats that the prince may be told she never intends to marry, &c. His majesty boils with rage at this answer.

Σὰν τὸ θερμὸ στὰ κάρβουνα, ποῦ ὁ χόχλος τὸ φουσκώνει,
Καὶ πέρνειτο ἀπὸ τὰ βαθυά, κι' ἀπάνω τὸ σικόνει·
Καὶ πάλι ἡ λάβρα τῆς φωτιᾶς τὸ ξανακατεβάζει,
Καὶ δὲν εὑρίσκει ἀνάπαψιν ποτὲ ὥσην ἄρα βράζει.
Ἔ'νζι τοῦ Βασιλειοῦ ἡ καρδιά. ———————

* This name, written Φροσύνη or Εὐφροσύνη, and pronounced Frosíni, is a common baptismal name among the modern Greeks.

τὸ θερμὸ, hot water, νερὸ being understood.
χόχλος, boiling.
φουσκάνει, swells, from *φοῦσκα, bladder.*
πέρνειτο, πέρνει τὸ, takes it.
στικάνει, raises up.
λάβρα, violence, excessive heat, from H. *λάβρος.*
ξανακατεβάζει, sends it down again.
ἀνάπαψιν, ἀνάπαυσιν, rest.

And upon his daughter's persisting, he dismisses the ambassadors, cuts off her hair, beats her, and confines her with her nurse in a loathsome dungeon.

Καὶ μ' ἀπονιὰ, οὐδὲ λύπησιν εἰς τὸ δεξιόν του χέρι,
Τυλίσσει ταῖς πλεξούδαις της, κρατῶντας τὸ μαχαῖρι,
Καὶ κόβειτσις, καὶ ῥίκτειταις, σύγκραταις δίχως πόνον·
Η' ῥίζαις τῶν χρυσῶν μαλιῶν τῆς ἀπομεῖναν μόνον·
Μαλιᾶ, ποῦ ἐῤῥίκτα σαϊτιαῖς, καὶ τὴν καδιὰ ἐπλήγωναν,
Σ'τὴν γῆν ἐσκορπισθήκασι, κ' ἡ σκόναις τὰ κουκλῶναν·
Μαλιὰ, ποῦ ἐλάμπαν πλειότερα παρὰ τοῦ Η'λιοῦ τῆ ἀκτῖνες.
* * *
Μεγάλο πρᾶμμα ἤτονε τότες τὴν ὥρα κείνη,
Τὸ σίδερο ἀπεκότησε, καὶ κοφτερὸν ἐγίνη.
* * *
Μὲ σὰν ἀρχίσῃ τὸ κακὸν, ἀπομονὴν δὲν ἔχει,
Μὰ πάντα στὸ χειρότερο γλακᾷ, καὶ πάντα τρέχει.
Κλοτζᾷ την, κολοσύρνει την, στὴν φυλακὴν τὴν βάνει,
Π'σὰν θεριὸν ἀλύπητον, ὄχι σὰν Κύρις κάνει.

ἀπονιὰ, cruelty, from H. *ἀπόνοια.*
χέρι, hand.
πλεξούδαις, locks of hair, from H. *πλέκω.*
κρατῶντας, holding.
κόβειτσις, κόπτει ταὶς, cuts them.
ῥίκτει, the same as ῥίχνει for ῥίπτει, throws away.
σύγκραταις, mixed together, from H. *συγκεράννυμι.*
μαλιᾶν, from *μαλὶ, a hair.*

σαΐτιαις, —σαιτιὰ, *the stroke of an arrow*, from σαίτα, αττω, from L. *sagitta*.
καδιὰ for καρδιὰν, *heart*.
σκόναις, *dust*, from H. κόνις.
κουκλῶναν for ἐκύκλωναν, *surrounded*.
μεγάλο πρᾶμμα for μ. πράγμα, a common expression for any thing wonderful and unexpected.
ἤτανε for ἦτον, was.
ἀπεκδύτησε, *had courage*, from H. κοπέω.
κοφτερὸν, κοπτερὸν, *sharp*, from κόπτω.
γλαχῇ, *hastens*.
κλοτζῇ, *kicks*.
κολαούρνει, *drags*, from H. σύρα.
βάνει, *puts*.
Κύριε, *father*, from H. κύριος.

Erotocritus, meantime, is in banishment at E'gripo, where, hearing the news of Aretusa's misfortunes, he is in great distress, lets his beard grow, and wanders about the woods. Thus three years pass away, at the end of which, the king of Athens falling out with Blantistratus, king of Wallachia, (Βλαχία,) war ensues, and the Wallachians approach Athens, burning the villages, and murdering the inhabitants.

Erotocritus, having been supplied by a witch (μάγισσα) with a wash to blacken his face, and another to make it white again, proceeds thus disguised, and without any attendants, to Athens, where he soon excites universal attention, by prodigies of valour in favor of the Athenians.

The poet compares him to a hungry lion, a simile found in many other places; to a wolf, and to a falcon.

Τίνος τὸν πόδαν ἤκοφτε, τίνος τὴν χέρα ῥήκτει,
Τίνος ἐκόπη ἡ κεφαλὴ, τίνος φὸ στήθη ἀνοίκτη·
Ἤτοιν ἀπτὴν μέση ἐχώριζε, τίνος κοιλιὰν ἀτρύπα,
Πάντα κάνει αἷμα ἡ κοπανιὰ, ἐκεῖ ὁποῦ τὴν ἐκτύπα.
Σὰν κάνει ὁ λύκος εἰς τ' ἀρνιὰ.

Σκοτώνει καὶ τὸν δεύτερον, τὸν τρίτον ξεσελλώνει,
Καὶ τὸ κοντάρι ἐτζάκισε, μὲ τὸ σπαθὶ σιμώνει.
Κ' ἤκαμεν πράμματα φρικτὰ, καμώματα μεγάλα,
Θάνατον τὸν ἐλέγασι, Χάρο ὄνομα τοῦ εὐγάλα.
Σὰν τὸ γεράκιν ὄντε ᾖ στὴν λίμνην καθισμένον,
Πλῆθος πουλιῶν, κ' ἐκεῖ χυθῇ ἄγριον καὶ θυμωμένον,
Καὶ ἀπὸ τὰ ὕψη τοῦ Οὐρανοῦ τὴν ταραχὴν ἀρχίσῃ,
Γριλλώσουσι τὰ μάτιατου, καὶ τὰ φτερὰ κτυπήσῃ,
Δώσῃ στὴ μέσην τῶν πουλιῶν, κ' ἐκεῖνα τρομασμένα,
Νὰ ξορισθοῦν, καὶ νὰ χαθοῦν, καὶ νὰ χωσθοῦν ποῦ κἄνα.
Εἰς τὸ νερὸ ἄλλα νὰ βουτοῦν, στὰ ὕψη ἄλλα νὰ πᾶσι,
Γιὰ νὰ γλυτώσῃ τὴν ζωὴν κάθε πουλὶ νὰ ῥάσσῃ.

Σκοτώνει, *kills*, from H. σκότος.
ξεσελλώνει, *unsaddles*, from L. *sella*.
ἐτζάκισε,—τζακίζω, *I break*.
καμώματα, *deeds*, from κάμνω, *I do or make*.
Χάρο, χάρος, *death*, or *the devil*— Νὰ σὰς πάρῃ ὁ χάρος, is a Romaic curse. Nicephorus Bryennius, l. i. c. 2. mentions the father-in-law of one of the Comneni, as being called Charon, because he never failed to slay the enemy opposed to him. Thus the modern use of the word is traced to the 11th century.
εὐγάλα for εὔγαλαν, *put forth*, from εὐγάλω.
γεράκιν for γεράκι, for ἱεράκι, from H. ἵεραξ, *falcon*.
χυθῇ, *poured out, darted out*, from H. χύω, R. χύνω.
γριλλώσουσι,—γριλλώνω, *I stare*.
φτερὰ, πτερὰ, *wings*.
Δώσῃ στὴν μέσην, *plunges*, literally *gives into the middle*.
τρομασμένα, *terrified*, from τρομάζω, from H. τρόμος.
χαθοῦν,—χάνω, *I lose*.
χωσθοῦν,—χώνω, *I hide*.
βουτοῦν, *plunge*.
πᾶσι for πάγουσι,—πάγω, *I go*.
γλυτώσῃ,—γλυτώνω, *I escape*.
ῥάσσῃ,—ῥάσσω, *I hasten*.

Blantistratus, with twenty chosen men, had rushed forward with a determination to take Hercules, either dead or alive; and after a severe contest, in which Polydorus is severely wounded, had nearly

succeeded in his purpose, when Erotocritus saves the king, and forces Blantistratus to fly. The two kings, grieved at this day's slaughter, in which fell 10,000 Wallachians, and 8000 Athenians, make a truce for twelve days. Before it expires, Aristus, nephew of Blantistratus, arrives in the Wallachian camp, from the country of the Franks, (φραγγιὰ,) and, at the request of his uncle, sends a proposal to the enemy, to decide all differences by a single combat, between him and a chosen warrior of the Athenians. Erotocritus offers himself; the two kings meet, and swear by the moon and stars, and points of the compass, to abide by the event, and that the conquered party shall be for ever tributary to the other.

Μὰ τ' ἄστρη, μὰ τὸν Οὐρκυὸν, μ' Ἀνατολὴ καὶ Δύσι,
Καὶ μὰ τὴν γῆν, πού τὰ κορμιὰ θὰ νὰ μᾶς κατακλύσει,
Καὶ μὰ τὸν Η"λιον τὸν ζεστὸν, μὰ φέγγος, μὰ Σελήνη,
Ποτὲ νὰ μὴ δὸλιάσωμεν ἐτοῦτο ὁποῦ ἐγίνη,
Κἐκεῖνο, ὁποῦ ἐγράψαμεν, πάντα νὰ τὸ κρατοῦμεν,
Βέβαιον κἰ ἀκατάλυωστον, ὅτι καιρὸν κὶ ἂν ζοῦμεν,
Καὶ πάλι ἂν ἀποθάνωμεν, πάντα ἡ κληρονομιά μας,
Νὰ κάνῃ ὅτι εἶναι στὸ χαρτὶ, καὶ λὲν τὰ γράμματά μας.

πάντα, always.
ζοῦμεν for ζῶμεν, we live.
χαρτὶ, paper, from H. χάρτης.
λὲν for λέγουν, say.

The single combat is described as follows:

Τὸ ψῆλος τὸ λυπητερὸν ἤρχισε νὰ σιμώνῃ,
Κ' ἐφαίνετό σου κὶ ὁ Οὐρανὸς, κὶ γῆς ἀναδακρυόνει.
Σὰν εἶδασι κ' ἐβράδυαζε, κὶ ὁ Η"λιος τῶς μωτεύει,
Ὁ ἕνας, κὶ ὁ ἄλλος τὸ σπαθὶ ῥήκτει, δὲν τὸ γυρεύει.

Κὶ ἀράσσουν κὶ ἀγκαλιάζουνται, κρατῶντας τὰ πουγιάλα,
Ἐπιάσαν τὰ κοντ' ἄρματα, κὶ ἀφῆκαν τὰ μεγάλα.
Κανεὶς δὲν τῶς ἐσίμωσε, νὰ τοὺς ἐξεμιστέψῃ,
Γιατὶ μὲ θάνατο ἡ μαλιὰ ἔχει νὰ ξετελέψῃ.
Τὸ γράμμα ἔτζι τὄλεγε, κοὶ φοβεροὶ ὅρκοι τότες,
Νὰ πάγῃ ὁ ἕναστως νὰ βρῇ τζ' ἀραχνιασμέναις πόρταις.
Σφίγγουνται, κὶ ἀγκαλιάζουνται, μὲ τὴν ζερβὴν παλεύουν,
Μὲ τὴν δεξιὰν βαρίσκουσι, τόπο ἀκριβὸν γυρεύουν.
Εἰς τὸν λαιμὸν, στὸ φρόσωπον, στὸ στῆθος, στὸ στομάχι,
Ἀνάθεμα ἔτοια μάνια, κακὴ ὥρα σ' ἔτοιαν μάχη.
Ἐ'ρρηξεν ὁ Ῥωτόκριτος μ' ὅλην τὴν δύναμί του,
Τοῦ Ἀ'ρίστου κοπανιὰ μπηκτὴ, καὶ πάει πρὸς τὸ βυζί του.
Κ' ἦτον δαμάκι ξώφαρσα, κὴ χέρατου ὡς ξεσφάλει,
Ἀ'ριστος τοῦ τὴν ἤσφιξε ποκάτω στὴν μασκάλη.
Μηδὲ στροφίδι μάγκανου ἔτοιον σφιμμὸν δὲν κάνει,
Ὡ'σὰν τὴν ἤσφιγγεν αὐτὸς ἐκεῖ ὁποῦ τήνε πιάνει.
Η' χέρατου ἐσκλαβώθηκε στοῦ ἰχθροῦ του τὴν μασκάλη,
Κ' ἤβανεν ὅσον τὸ μπορεῖ δύναμιν, νὰ τὴν βγάλῃ.
Καὶ μὲ τὸν πῶδα τὸν ζερβὸν τ' ἀλλοῦ τὸν πῶδα ἐκράτει,
Μὲ τὸν δεξιὸν ἀντριεύετο, χαμαὶ τὸν ἀντιπάτει.
Καὶ μὲ τὴν χέρα, ὁποῦτονε λεύθερη τὸν ἀμπώθει,
Καὶ μὲ τὴν ἀμποσιάκαμε, κὴ ἄλλη ἐξεσκλαβώθη.
Ῥάσσουν, ξαναγκαλιάζουνται, ξανακτυποῦσι πάλι,
Καὶ εἷς τὸν ἄλλον ἤπασχε χαμαὶ στὴν γῆν νὰ βάλῃ.
Κατακτυποῦν τὰ σίδερα, ταῖς σάρκες τως πληγώνουν,
Στέκου οἱ Ῥηγάδες καὶ θαροῦν, πογοῦν, κὶ ἀναδακρυώνουν.
Η' συρεν ὁ Ῥωτόκριτος τὸν Ἀ'ριστον ὁμπρός του,
Κ' ἐκεῖνης θεκνιατικῶς σιμώνει μοναχός του.
Καὶ μὲ τὸ τραβοπάλεμμα, ἀγκαλιασμένοι ἐπέσα,
Τρέχει τὸ αἷμα ποταμὸς ἀπταῖς πληγαῖς τως μέσα.
Παραγλυστρᾷ ὁ Ῥώκριτος, πέτρα τὸν πεδουκλώνει,

Κὶ ὁ Ἀ'ριστος ἀποπάνω του βαρίσκει, καὶ λαβιόνει.
Παρὰ ποτὲ ὁ Ρ'ωτόκριτος τὴν δύναμιν μαζώνει,
Τ' Ἀ'ριστου δίδει κοπανιὰ, γιὰ πάντα τόνε σάνει.
Στὸ κούτελο ἀποκατωθιὸ, εἰς τὸ ζερβό του μάτι,
Τὸν ἤρηκεν ἡ πουνιαλιὰ, ἐκεῖ ὑποῦ τὸν ἐκράτει.
Ο'λα τὰ σίδερα περνᾷ, καὶ σώνει στὰ μυαλά του,
Η' δύναμί του ἐτέλειωσε, κ' ἐχάθηκε ἡ ἀντρειά του.
Δὲν ἀπομένει ἀκδίκιωτος, (μ' ἀκούσετε ἥντα ἐγίνη,)
Τοῦ Ρ'ωκριτου μιὰν κοπανιὰν δίδει τὴν ὥρα κείνη.
Περνᾷ τ' ἀτζάλιν ἀπομπρὸς τὸ σιδερὸ ζιπῶνι,
Ἀ'νοίγει του ὅλα τ' ἅρματα, στὴν σάρκα τόζε σώνει.
Εἰς τὸ βυζὶ ἀποκατωθιὸ, εἰς τῆς καρδιᾶς τὸν τόπον,
Ε'κεῖ ποῦ βρίσκεται ἡ πνοὴ, κὴ ζῆσι τῶν ἀνθρώπων.
Μέσα στὴν σάρκα κάπασον τὸ σίδερον ἐμπῆκε,
Πλειὰ παρὰ ζωντασὸν νεκρὸν ἐτότες τὸν ἀφῆκε.
Κὶ ὀλίγο λίγον ἤλειψε νὰ τόνε πάρῃ ὁ Χάρος,
Μᾶζησε, κ' ἐγιατρεύθηκε μὲ πάθη, καὶ μὲ βάρος.
Τρίχου οἱ Ρ'ηγάδες νὰ τοὺς δοῦν, τρομάρα τοὺς ἐπιάσε,
Κὶ ὅλοι τως τὸν Ρ'ωτόκριτον λογιάζουν πῶς ἐχάσε.
Εὐγάνουσίν τως τ' ἅρματα, καὶ τὸ ζημιὸν ἐφάνη,
Ποιὸς εἶναι, ὑποῦ ψυχομαχεῖ, καὶ ποιὸς μπορεῖ νὰ γιάνῃ.
Η'σὰν ἀνθὸς, καὶ λούλουδον, πόχει ὠμορφιὰ, καὶ κάλλη,
Κεῖναι στὸν κάμπον δροσερὸν μὲ μυρωδιὰ μεγάλη,
Κ' ἔλιθη τ' ἀλέτρι ἀλύπητα, βαθυὰ τὸ ξεριζώσῃ,
Ψυχῆ ζημιὸ, καὶ μαραθῇ, κὴ ὠμορφιά του λυώσῃ.
Χλωμαίνει ἂν εἶναι κόκκινον, κὶ ἄσπρον ἂν εἶν' μαυρίζει,
Καὶ μπλάβο ἂν εἶναι, λυώνεται, ζημιὸ καὶ κυτρινίζει.
Χάνει ὠμορφιὰ καὶ μυρωδιὰ, κάλλη καὶ δροσερότη,
Ἐρᾷ ζημιὸ καὶ ψύγεται, καὶ πλειὸ δὲν ἔχει νειότη,
Ε'τζ' ἦτον καὶ στὸν Ἀ'ριστον, ὅταν ἡ ψύτοι εὐγῆκε,
Μὲ δίχως αἶμ', ἄσπρον, χλωμὸν, ψυμμένον τὸν ἀφῆκε.

Σὰν εἶδασι κ' (καὶ) ἐβράδυκασε, *when they saw it was late in the day; βράδυ, evening; βραδυάζει, it is late, evening approaches.*

μισεύει, *departs.*

γυρεύει, *seeks, requires,* from H. γῦρος.

ἀράσσουν, *strive.*

πουνιάλα, *daggers,* from the Italian *pugnale.*

'Επιάσαν,—πιάνω, *I take, seize.*

κονσ' ἅρματα, *short arms,* i. e. *swords.*

ἀφῆκαν,—ἀφήνω, *I quit.*

ἐξεμιστίψη,—ξεμιστεύω, *I separate.*

μαλιά, *contest,* hence μαλώνω, *I quarrel.*

ξετελεύψη, from ξετελεύω, from τέλος, *end.*

τόλεγε, τὸ ἔλεγε, *said it.*

ἕνασταις-ἕξι ἕνας των, *one of them.*

ἀραχνιασμένους πόρτας, *black gates,* literally *covered with cobwebs;* from ἀράχνη.

ζερβὴν, *left hand.*

βαρίσκουσι, *they strike.*

ἀκριβὴν, *tender, sensible.*

'Ανάθεμα, &c. *curse upon such fury, ill luck to such a fight.*

μπηχτὴ, *deep, collected,* from H. πηκτὸς.

πάει for πάγει, here signifying *makes to go,* or *sends.*

καμάκι ξώφαρσα, *a little out of its direction,* from H. φάρσος, *region.*

ξεσφάλει, *withdraws.*

μασκάλη, *arm-pit.*

στραφίδι μάγγανου, *screw of a press.*

σφιμὼν, *gripe, pressure.*

ἐσκλαβώθηκε, *was made prisoner,* from σκλάβος, *slave,* or *prisoner of war,* the words being synonymous among most Eastern nations.

ἔβανεν for ἔβασεν,—βάνω, *I put.*

μπορεῖ for ἠμπορεῖ, or ἐμπορεῖ, *can,* potest.

βγάλη for αὐγάλη, *take out.*

πόδια or ποδάρι, in R. is used for the *leg* or *foot,* or both together.

ἀντριεύετο, *performed valorous deeds.*

ἀντιπάτει, *treads against.*

ὁποὔτονε for ὁποῦ ἦτον, *which was.*

ἀμπάθει, *gives thrusts or blows,* from H. ωθέω.

ἀμποσιάκαμε, ἀμποσιὰν ἔκαμε, *the thrust (which) he made.*

ἤπασχε for ἔπασχε, *strove,* from H. πάσχω.

'Ρηγάδες, *kings,* from 'Ρηξ or ῥήγας, from L. rex.

τραβοπάλεμμα, *dragging and wrestling,* combined, from τραβῶ, *I drag,* and παλεύω.

Παραγλυστρᾶ, *slips.*

πεδουκλάνει, *trips up.*

μαζώνει, *collects,* from μαζὶ, *together,* from H. ὁμάδι.

σώνει, *finishes,* also *arrives at, is sufficient.*

ἀποκαταβιὸ, *below.*

ἐχάθηκε, *was lost,*—χάνω, *I lose.*

ἀκδίκιωτος, *unrevenged,* from H. δίκη.

ἦντα, *what?*

ἀτζάλιν for ἀτζάλι, *steel.*

ζπῶνι, *point.*

κάποσον, *somewhat, a little.*

Μάζησε, μὰ ἔζησε, *but he lived.*

ἐγιατρεύθηκε, *was healed,* γιατρεύω for ἰατρεύω.

δοῦν for εἰδοῦν, *να τους δοῦν, to see them.*

λογιάζουν, *suppose.*

ψυχομαχεῖ, *dies.*

λούλουδου, *flower.*

ἀμορφιὰ for ὑμορφιὰ, *beauty.*
πόχει, ὁπού ἔχει, *which has.*
κάμπον, *plain,* from L. *campus.*
μυρδιὰ, *perfume.*
ψυγῶ,—ψύγω, *I dry up, burn.*
Χλωμαίνει, *becomes pale.*
κόκκινον, *red,* from H. κόκκος.
ἄσπρον, *white.*
μαυρίζει, *blackens,* from H. ἀμαυρός.
Γερᾶ, *perishes,* literally *becomes old.*
ψύτου for ψυχήτου, *his soul.*

The book ends with the lamentation of Blantistratus for the loss of his nephew, and the processions in honor of the deceased hero, whom they prepare to carry back into Wallachia for interment; the oath which the Wallachian monarch took, before the duel, obliging him to depart immediately from the Athenian territories.

Book 5.

Erotocritus, who was carried away for dead from the scene of action, and laid in the vacant chamber of Aretusa, is restored to health by the care of the physicians. The king, having desired him to name his reward, he requests Aretusa in marriage, still concealing himself by a fictitious story. The king expresses his wish, that his daughter may be prevailed upon to consent, and sends to her two of the chief men of the palace, whose persuasions are without success. Erotocritus, delighted at the intelligence, goes himself. The interview is described at some length.

In retiring, Erotocritus secretly delivers the ring to Phrosyne, who, upon seeing it, supposes Erotocritus dead. After two more interviews, Erotocritus confirms the supposition, by telling Aretusa

a feigned story of the death of the possessor of the ring, and how he had buried him in the woods. Aretusa is thunderstruck.

Κἰ ὁποῦ τὴν ἤθελεν ἰδῇ, δὲν ἤθελε γνωρίσῃ
Γῆ ἄνθρωπος εἶν', γῆ ξαγγραφιὰ, γῆ ξύλο εἶναι, γῆ λίθος,
Τόσα πολλὰ ποῦ ἐχάθηκε στοῦ πόνου της τὸ βύθος.
Τὰ δάκρυα τζῆ ἀποφρίξασι, κὴ πίκρα τζῆ τὰ χώνει,
Καὶ τοῦτο ἔχουν φυσικὸν πάντα οἱ μεγάλοι πόνοι.
Ἡ γλῶσσά τζῆ εἶναι ἀσάλευτη, τὰ χείλη δὲν μιλοῦσι,
Τὰ μάτια ἐθαμπωθήκασι, δὲν βλέπουν πλειὸ νὰ δοῦσι.

Γῆ for ἢ, *or.*
βύθος for H. βυθὸς, *depth.*
τζῆ for τῆς.
ἀποφρίξασι, *dried up.*
πίκρα, *bitterness, grief.*
ἀσάλευτη, *immoveable,* from H. σαλεύω,
μιλοῦσι for ὁμιλοῦσι, *speak.*
μάτια for ὀμμάτια, *eyes.*
ἐθαμπωθήκασι, *became dim,* from θαμπόω, from H. θάμβος.

She then breaks out into a pathetic apostrophe, but falls senseless to the ground before she can finish it; on which Erotocritus, alarmed, hastens to apply the wash, which is to restore the natural color to his face, and discovers himself.

Λέγει, Ἀρετῆ, τὰ μοῦτασσες ἐξελησμονηθῆκα,
Γιατ' ἤλθα ἀπὸ τὴν ξενιτειὰν, ἐπῆρες τόση πρίκα;
Ἀλλοίμονο ὅπιος γελασθῇ, νἄχῃ εἰς γυναῖκα ἐλπίδα,
Καὶ ποῦναι τὰ ὅσα μοῦταξες στὴν σιδερὴν θυρίδα;

μοῦτασσες, μοῦ ἔτασσες, *you promised me,* from τάζω or τάσσω, from H. τάσσω.
ἐξελησμονηθῆκα for ——ηθῆκανε or ——ήθηκαν, *have been forgotten,* from λησμονῶ or ἀλησμονῶ, *I forget.*
ξενιτειὰν, *foreign country,* from ξένος.
ἐπῆρες, *you have taken,* ——ψήφω, *I take,* p. ἐπῆρα.
πρίκα for πίκρα, *grief.*
Ἀλλοίμονο, *Alas.*

The catastrophe is delayed through the remainder of the book by several other conversations between the lovers, and between Aretusa and her parents. She continues to dissemble, and even affects surprise, when she learns that the saviour of Athens, and her destined husband, is Erotocritus.

Μὲ πονηριὰν ἡ Ἀρετὴ κάνει πῶς δὲν κατέχει,
Προτήτερας ὅ, τι θωρεῖ, κεἰς τοῦτο γνῶσιν ἔχει.
Τὰ φροῦδια τζὴ ἐνεσίκωσε μὲ μαστοριὰν ἡ κόρη,
Δείχνει, πῶς τὸ θαμμάζεται, στὸν Οὐρανὸν ἐθώρει.

κατέχει, understands.
θωρεῖ for *θεωρεῖ*, beholds.
φροῦδια, eyebrows, for *ὀφρῦδια*, from H. *ὀφρύς*.
μαστοριὰν, art, from *μάστορας*, artisan, from It. maestro.
ἐνεσίκωσε, *σικάνω* or *ἐνσικάνω*, *I lift up, raise.*
Δείχνει, shows, makes an appearance, from *δείκνυμι*, from H. *δείκνυμι*.
θαμμάζεται, wonders, for *θαυμάζεται*.

The story ends with the happiness of the two lovers.

Ἀγαπημένο ἀντρόγυνο σὰν τοῦτο δὲν ἐφάνη,
Μηδ' ἔτοιο καλοροΐζιον χαιράμενον στεφάνι.
Πλειὰ αὐρίζασι καὶ γέροντες, παρὰ ποῦ δίδει ἡ φύσι,
Καλὴ καρδιὰ τοὺς ἔθρεφε, σὰν τὸ δεντρὸν ἡ βρύσι.
Ἐκάμασι παιδόγκονα, κιὄλα ἐγενῆκαν πλοῦσα,
Καὶ Μάννα, καὶ κυρὰ Λαλὰ ἐγήγῃ ἡ Ἀρετοῦσα.

ἀντρόγυνο for *ἀνδρόγυνον*, couple, man and wife.
καλοροΐζιον, lucky, from *ῥοΐζικον*, from It. rischio.
χαιρᾴμενον, joyful, from H. *χαίρομαι*.
στεφάνι, marriage, literally the crown, used in the ceremony of marriage.
καλὴ καρδιὰ, &c. *love nourished them, as the fountain, the tree.*
δεντρὸν for *δένδρον*.
παιδόγκονα, grand-children, *παίδων ἔκγονα*.
πλοῦσα, rich, for *πλούσια*.
Μάννα, mother.
κυρὰ Λαλὰ, lady grandmother.

The poet makes a spirited conclusion, by boldly revealing his name and nation, and bidding defiance to envious critics.

This poem is the most esteemed, and most elaborate, that I have heard of in the language. It contains upwards of ten thousand lines, equal to five thousand stanzas of Chevy-Chase. It abounds in repetitions, and in unmeaning verses added for the sake of rhyme; is full of images and expressions, alternately inflated and mean; carries on the story with a most tedious prolixity, and is, upon the whole, a production so extremely tiresome, that few persons will have the patience to get through a single book.

The author of Erotocritus seems to have read Homer, and thought, perhaps, that he had effected a successful imitation of his great model, by repeating, in different passages, similes and descriptions of battles, nearly in the same words.

Contemptible, however, as this performance will now appear to us, it was much for such an age; and the author must be allowed to have shown some ingenuity in the conduct of his story, and the arrangement of its incidents, with a great facility of versification, and a certain degree of vigor, which he maintains to the end.

It is curious also as a specimen of the Romaic dialect at a distant period, and as furnishing a criterion to judge of the abilities of the Greeks in poetry, in the 16th century, when it was composed, and of their taste in the 18th, when it was reprinted. It still enjoys the highest repute in Crete, and the islands, but has fallen into discredit in more enlightened parts of Greece.

EROPHILE.

Another singular production of the Cretan school, is a tragedy in five acts, called Erophile — the author George Khortátzi. Being professedly written in the Cretan dialect, it employs more frequently the Cretan peculiarities, already remarked in Erotocritus, and contains some others, not found in that poem;* but, upon the whole, differs not much from the language of the earlier Romaic authors. The argument is as follows:—Philogonus, king of Memphis, had arrived at the throne by the murder of his elder brother and two nephews. Thrasymachus, king of Tzertza, (meaning *Dzírdze*, the capital of Upper Egypt,) being slain in battle with Philogonus, his only child Panaretus falls into the conqueror's hands, is brought up by him, and at length made General of all his forces. Panaretus, and the king's only daughter, Erophile, entertain a mutual passion, and are secretly married. Philogonus, upon receiving two proposals for the hand of his daughter from neighbouring princes, discovers the secret, puts Panaretus to death, and presents Erophile with the hands and heart of her lover in a basin. Erophile makes a long speech, and stabs herself; the king is torn in pieces by the Chorus, which consists of the female attendants of Erophile; and lastly, the ghost of the king's

* The following are some of the most remarkable:

ἀπού for *ὁπού*, *who and.*
ἀπού for *ἀπό*, *from.*
ἀπείτις for *ἐκ'ἴστε*, *then.*
ἄθρωπος for *ἄνθρωπος*, *man.*
θόμὸς for *θυμός*, *anger.*
ἀμμάτια for *ἐμμάτια*, *eyes.*
γιαύτα for *διὰ ἤντα*, *for what?*
κύσμο for *κόσμο*, *world.*
πρικὸ for *πικρόν*, *bitter.*
τίβοτε and *τίβοτας*, for *τίποτε*, *nothing.*
ἐδᾶ and *ἐτᾶ*, for *ἐδῶ*, *here.*
τδ' for *τῆς*, *ταῖς*, *τούς.*

murdered brother, who had already appeared in the third act to announce the approaching catastrophe, and to summon the furies to his aid, again comes upon the stage, stands triumphantly upon the king's body, makes a short speech, and thus the tragedy concludes.

The greater part of the dialogue is between Panaretus and his confident, the king and his counsellor, (σύμβουλος,) and Erophile and her nurse. The murder of Panaretus is only related by a messenger, but the death of the princess and king are represented upon the stage.

There is a prologue by Charos, (Χάρος,) and between the acts four interludes, (Ἐντερμέδια.) The first represents Rinaldo, in the enchanted garden of Armida. In the second, Fortune sends her magic rod to the Christian Knights, who, by means of it, disenchant Rinaldo. The third introduces Solyman, Armida, and three Turks, on one side, and Godfrey and Rinaldo on the other, and ends with a combat, in which the Turks are defeated. In the last interlude, a combat between four warriors on each side, is, by mutual agreement, to decide the fate of Jerusalem; and the Turks being defeated, Solyman delivers the keys to Godfrey.

The metre of the dialogue and interludes is the same as that of Erotocritus; but the Chorus speaks in a shorter measure.

In this work, the *intermedj* and the characters which appear in them, the Chorus, and the sanguinary story of the tragedy, all show, that it was imitated from the Italian dramas of the 16th century, and make it probable that it was composed at that period, or not long after. The Italian tragedy, which it most resembles, as well in name,

as in the horror of its incidents, is the Isifile of Mondella, published at Verona in 1582. In the first act of this drama, Juno directs the furies to instigate Mustafa * to destroy Cyprus, as being the kingdom of her rival Venus. Then a ghost appears—and finally, the hands of Dandalo, governor of Salamis, who had been put to death by Mustafa, with the heads of his children, are presented to his wife Isifile upon the stage.

The following speech of one of the dæmons attending upon Armida, taken from the opening of the first interlude, is a favorable specimen of the poetry of Erophile.

Ἕνας Δαίμονας πρὸς τζὴ ἄλλους μιλεῖ.

Πνέματ', Πνεύματα.

Πνέματ' ἀποῦ τὸν Οὐρανὸν στὸν Ἅδη 'ξωρισμένα,
Στὴν κόλασι συντρόφοιμου καὶ δοῦλοι σὰν καὶ μένα,
Κρίνω, πᾶσ' ἕνας ἀπὸ σᾶς καλώτατα θυμᾶται,
Πῶς μετὰ μένα μιὰ φορὰ μὲ δόξα κατοικᾶτε·
Στὰ ὕψη ἀπάνω τ' Οὐρανοῦ, καὶ πῶς τὴ μάχη ἐκείνη
Τὴ φοβερὴ 'νοῦ μετὰ μᾶς καὶ τῶν Θεῶν ἀγίνη.

Τοχά 'χομεν—τόχα ἔχομεν.

Τοχά 'χομεν ἀντίδικη τὴν Τύχη, ἀπ' ὅλοι ὁμάδι
Κάτω μὲ τόσημας ντροπὴ μᾶς ἔρριξε στὸν Ἅδη·
Κι' αντὶς τὴ μέρα τὴ λαμπρὰ καὶ τὸν καθάριον Ἥλιο,
Κι' αντὶς τὴ λάμψι καὶ τὸ φῶς ἄμμορφ' ἀστέρα χίλιο,

Στάκταφα, εἰς τὰ ἔκταφα from H. τάφος. θέτε, εἶπετε.

Στάκταφα κάτω στέκομε τ' Ἅδη σκοτεινιασμένα,
Μ' ἄμετρους λόχαις καὶ φωτιαῖς πάντα τυραννισμένα·
Καὶ χεῖν' ἀσούμαι πλιώτερο, δέτε τὴν ἀρεξίντου,
Στὸ θάνατο γιὰ λίγουμας ἔδωκε τὸ παιδιντού·

* The General of Sultan Selim the second in Cyprus.

ἐκρούσεψε for ἐκούρσεψε,—κουρσεύω, from corso.

καινουργόνω, from καινούριος, new, from H. καινός.

Κ' ἤρθε κ' ἐκρούσεψε ζημιὰ τὼν Ἄδη κ' ἐγδυσέμας
Καὶ μοναχὰς τζὴ κόλασις τὴ λόχη ἄφηκέμας·
Καὶ νικητὴς ἐγύρισε, περίσσια τιμημένος,
Στὸν Οὐρανὸ καὶ στέκεται πᾶσ' ὥρα δοξασμένος.
Μὰ γιάντα τζὴ παλαιοὺς καϊμοὺς καὶ τὸ παλιόμας πόνο
Τώρα ξαναθυμίζοντας σ' ὅλους σας καινουργόνω;
Τὰ παρασμέν' ἂς πάψωμε καὶ κεῖνα ποῦ μᾶς κάνει,
Τὸ σήμερο πᾶσ' ἐνασμας στὸ λογισμὸν τ' ἂς βάνη·
Πῶς πάσχει καὶ στοχάζεται μ' ἕνα καὶ μ' ἄλλο τρόπο
Τὸ πλῆθος ὅλο μετ' αὐτὸ νὰ σύρῃ τῶν ἀβράπω.
Δίτε στὰ Γερασόλυμα πῶς εἶναι μαζωμένοι
Τόσοι πιστοίτου Στρατηγοὶ καὶ πάσχου θυμωμένοι.
Τζὴ φίλουσμας τζὴ μπιστικοὺς τζὴ Τούρκους ν' ἀφανίσου
Κ' ἐλευθεριὰ τζὴ Χριστιανοὺς τζ' ἐχθρούσμας νὰ γυρίσου.
Κὰν ἔλειπε μιὰ φίλενα πιστήμας κορασίδα
Καμιὰ τζὴ 'λευτεργιάς τωνε δὲν εἴχασιν ἐλπίδα.
Τούτη, ἀποῦ τζ' Ἀνατολῆς τὰ μέρη εἶχε σώσῃ
Τζὴ λογιπμοὺς τῶν Χριστιανῶν μόνον νὰ τα ξυλώσῃ.
Καὶ πλήσια νακατώματα καὶ ταραχὴ μεγάλη
Γιὰ τ' ὁμορφιαῖς τζὴ τζὴ πολλαῖς μάσατως εἶχε βάλλῃ·
Μαλιαῖς ἐσυκωθήκασι κὶ ἐχθριταῖς ἐγινῆκα,
Κ' εἰς σύγχυσες κ' εἰς σκοτωμοὺς γιὰ λόγου τζὴ ἐμπῆκα.

" One of the Dæmons addresses the others :"—

" Spirits, banished from Heaven to Hell,
Companions of my punishment and slaves like myself,
I think every one of you very well remembers
How with me you once lived in glory
In the heights of Heaven above, and that combat
Terrible, which took place betweenus and the Gods,
Surely we have fortune against us, that all together

With so much shame he has hurled us down to Hell,
And instead of bright day, and the pure sun;
And instead of the splendor and beautiful light of thousands of stars,
We remain below in the profound abyss of Hell
Tormented with excessive heat and fire.
And what is more, behold (in this) his rage (against us);
For us he has given his son unto death:
Who came and stormed Hell itself, and despoiled us,
And only left us the torment of punishment,
And returned victorious, much honored,
To Heaven, and remains ever-glorious.
But why, old troubles and our ancient grief,
Now calling to mind, do I renew unto you all?
Let us cease (to think of) what is past, and what he does to us
Now, let each of us take into consideration;
How he contrives and meditates, in one mode or another,
To draw all the multitude of men with him.
Behold at Jerusalem how are collected
So many of his loyal Generals, and they endeavour enraged
To destroy our faithful friends the Turks,
And to restore liberty to our enemies the Christians,
And if one friendly damsel were wanting,
They would have no hope of their liberty.
She has arrived from the region of the East,
Solely for the purpose of distracting the thoughts of the Christians,
And much confusion and great disturbance
She has thrown among them by her many beauties;
Quarrels have arisen, and enmities have taken place,
And on account of her they have entered into strife and slaughter."

The following extracts will show the metre of the Chorus, which is in imitation of the *terza rima* of the Italians:

Τοῦ πλούτου ἀχορταγιὰ τζῆ δόξας πείνα,
Τοῦ χρυσαφιοῦ ἀκριβιὰ καταραμένη,
Πόσα γιὰ σᾶς κορμιὰ νεκρ' ἀπομείνα,
Πόσοι ἄδικοι πολέμοι συκωμένοι,
Πόσαις συχναῖς μαλιαῖς συναφορμάσας,
Γροικοῦνται ὁλημερνῆς στὴν Οἰκουμένη.

Insatiable desire of wealth, thirst of renown,
Cursed coveting of gold,
How many bodies have remained dead through you!
How many unjust wars excited,
What frequent quarrels, caused by you,
Are every day heard of in the world!

Another chorus contains an address to the Sun, beginning as follows:

'Ακτῖνα τ' Οὐρανοῦ χαριτωμένη,
'Αποῦ μὲ τὴ φωτιάσου τὴ μεγάλη,
Σ' ὅλη χαρίζεις φῶς στὴν Οἰκουμένη·
Τὸν Οὐρανὸ στολίζεις σμιὰ κ' εἰς ἄλλη
Μερὰ, κι' ὅλη τὴ γῆ πορπατηξιάσου
Δίχως ποτὲ τὴ στράτατζη νὰ σφάλλῃ.

'Αποῦ, ὁποῦ, who.
σμία, εἰς μίαν.
Μερὰ, for μερὶὰν, part, side.
πορπατηξιὰ or -ησιὰ, or περιπατησιὰ, a walking about, circuit.
στράτα, road—from It. strada,

VOSKOPÚLA.

This is a very favorite poem, in the pathetic style, and is intitled, Η Βοσκοπούλα ἡ εὔμορφη ὑνομασμένη. It consists of 119 stanzas, of four verses each, in a metre which I do not recollect to have seen elsewhere,

although apparently well adapted to this branch of poetry. The subject is the lamentation of a shepherd for the loss of his mistress, whose tragical story he thus begins to relate:

Εἶσε μεγάλην ἐξοριὰ, σ' ἕνα λαγκάδι,
Μίαν ταχυνὴν ἐπῆγα στὸ κοπάδι,
Σὲ δένδρη, σὲ λειβάδια, σὲ ποτάμια,
Σὲ δροσερὰ καὶ τρυφερὰ καλάμια·

Μέσα στὰ δένδρη κεῖνα τ' ἀνθισμένα,
Ποῦ βόσκαν τὰ Λαφάκια τὰ καϊμένα,
Στὴ γῆ τὴν δροσερὴ, στὰ χορταράκια,
Ποῦ γλυκοκοιλαδοῦσαν τὰ πουλάκια·

ταχυνὴν—'Η ταχυνὴ or τὸ ταχὺ, *the morning*; ταχὺ and *βράδυ, early* and *late*, are common expressions in R. for morning and evening.

κοπάδι, flock.

δένδη for *δένδρα, trees*, as if from *δένδρος*, pl. *δένδρεα, δένδη*.

λειβάδια, meadows.

κεῖνα, ἐκεῖνα.

βόσκαν, ἔβοσκαν, R. imperf. of *βόσκω, I feed.*

καϊμένος, burnt, has likewise a meaning analogous to the Italian *poverello.*

χορταράκι, diminutive of *χορτάρι*, from H. *χόρτος, herb.*

γλυκοκοιλαδοῦσαν, sweetly sung.

πουλάκι, diminutive from *πουλὶ, bird*, from *pullus.*

In this solitude, where the beautiful shepherdess tended her father's flocks, the shepherd meets her one day, during the absence of the old man, who is gone to the quarry, to prepare stones for building a sheepfold.* Smitten with one another at first sight, they contract an

* In Greece, the fold (*μάνδρα*) is a wall built with loose stones, and generally placed under the shelter of a rock, or round a cavern.

engagement of eternal fidelity by the exchange of osier-rings, and pass a few days in happiness; until, the father's return being expected, the shepherd sets out for his own habitation, after a solemn promise to return at the end of a month, and demand, in form, the shepherdess's hand from her father; but falling sick, he is not able to perform his promise till the end of two months, when he finds the old man seated upon a rock.

Σ' ἐνοῦ βουνοῦ κορφὴ, σὲ ἕνα χαράκι,
Ξανδίγω καὶ θωρῶ ἕνα γερντάκι,
Κ' ἔβλεπε κάποια πρόβατα ὁ καϊμένος,
Ἀδύνατος καὶ μαυροφορεμένος.

Σφυρίζω καὶ φωνάζω, χαιρετῶτον,
Καὶ γιὰ τὴν Βοσκοπούλαν ἐρωτῶτον,
Μὲ φόβον καὶ μὲ τρόμον τοῦ ξηγούμουν,
Καὶ τὰ δὲν ἤθελα ἀκούειν ἐφουκερούμουν·

Γροικῶ τὸν γέρον μπρὸς καὶ ἀναστενάζει,
Τὸ ῥιζοικὸ τῆς μοίρας του ἀτιμάζει,
Καὶ κλαίωντας μοῦ λέγει, ἡ πεθυμιάσου
Ἀπόθανε, δὲν εἶν' πλέα κοντάσου·

Δι' αὐτήνη τοῦ ῥωτᾶς ἦτον παιδίμου,
Θάῤῥος μου τοῦ πτωχοῦ καὶ ἀπαντοχήμου,
Μὰ ὁ Χάρος τὴν ἐπῆρεν ἀπὸ μπρός μου,
Καὶ θάμπωσε τὰ μάτια καὶ τὸ φῶς μου·

Καλόκαρδη ἦτον πάντα καὶ χαρά μου,
Ἀνάπαψις πολλὴ στὰ γερατιά μου,
Μὰ ὁ λογισμὸς ὑποῦχε πάσα βράδυ,
Παράπαιρα τὴν ἔβαλε στὸν ᾅδη.

κορφὴ for κορυφὴν, *summit.*

χαράκι, *precipice,* from H. χάραξ.

Ξανοίγω, *I open (my eyes.)*

θωρῶ, *I behold,* from H. θεωρέω.

κάποια πρόβατα, *certain sheep.*

μαυροφορεμένος, *cloathed in black.*

Σφυρίζω, *I whistle,* from H. συρίσσω.

χαιρετῶτον, *I salute him.*

ἐρωτῶτον, *I ask him.*

ἐγγρούμουν, R. imperf. of ἐξεγρούμαι, *I inquire;* the same as the H. word, signifying *I explain.* There are many examples in R., wherein the H. words have thus undergone an inversion of meaning.

Καὶ τὰ, &c. "And those things which I did not wish to hear, I heard."

ἐφουκερούμουν, R. imperf. of, ἐφουκεροῦμαι, which seems derived from ἐπὶ, and H. ἀκροάομαι.

Γροικᾶ, *I feel, am sensible of, listen, hear.*

ρίζοικο, *misfortune,* from *rischio.*

ἀτιμάζει, *defames, curses.*

ἡ 'πιθυμιάσου for ἡ ἐπιθυμία σου, *your desire, she whom you wish for.*

δὲν εἶναι πλία κοντάσου, *is no longer near you, or at hand.*

Δι' αὐτήν, &c. As for her you ask for, she *was* my child,
The courage of my poverty and my reliance,
But Death has taken her from before me,
And has darkened my eyes and my light.

ἀπαντοχὴ, from H. ἀντοχή.

καλόκαρδη, *cheerful, good-humored.*

Ἀνάπαψις, Ἀνάπαυσις.

γεραιά μου, *my old age.*

ὑποὖχε, ὑποῦ εἶχε, *which she had.*

παράκαιρα, *unseasonably, prematurely,* in H. πρωϊμαίως.

* * *

Τὰ νιάμερά της ἦταν ἐψὲς νιέμου,
Τὴν ὥρα ποῦ ξεψύχα ἐμίλησέμου·
Παραγγελιὰ μ' ἀφῆκε πᾶ στὰ δᾶση,
Ἕνας καλὸς βοσκὸς θέλει περάση,

Μελαχρινὸς, λυγνὸς, καὶ γελαστιάρης,
Νέος, καὶ μαυρομάτης, διαμαντάρης,
Καὶ θέλει σὲ ρωτήσει ὀγιὰ νὰ μάθῃ,
Γιὰ κείνη ποῦ ἀπέθανε καὶ χάθη.

Καὶ νὰ τοῦ πῇς πῶς εἶν' ἀποθαμένη,
Μὰ δὲν τοῦ λησμονᾷ ποτὲ ἡ καϋμένη,
Καὶ ἂς τὴν λυπηθῇ καὶ ἂς κλάψῃ,
Τὰ ροῦχατου γιὰ λόγουτης νὰ βάψῃ.

Τὴν ἀφορμήντου πὲ πῶς τὴν ἐχάσε,
Ὡς ἂν εἶδαν ἡμέραις καὶ περάσε,
Ζημιὸ ἀλησμόνησέτην τὴν καϋμένη,
Γιὰ κεῖνο ἐθανατώθη πικραμένη.

Καὶ ἀπὲ τὰ σουσούμια ἐκεῖνος εἶσαι,
Καὶ κλαίγεισε ἡ καρδιάμου καὶ παγεῖσε,
Γιατὶ ἤθελα παιδιάμου νὰ σᾶς κάμω,
Κ' εἴχαμε μιλημένα γιὰ τὸν γάμο.

νιάμερα, from *ἐννεὰ ἡμέραι*, because at the end of nine days there is a funeral ceremony in honor of the dead, which is repeated at the end of six months, nine months, and a year, and often annually for several years. The body is buried generally the day after death.

ξεψύχα, ἐξεψύχαι, died.

ἰμιλησίμου, addressed me; *μιλάω* or *μιλῶ*, for *ὁμιλῶ*.

Παραγγελιὰ, &c. A message she left me here in the groves;
A handsome shepherd will pass
Dark-complexioned, slender, and of a smiling countenance,
Young, black-eyed, conversable,
And he will inquire of you to learn (news)
Of her who is dead and is lost,
And tell him that she is dead,
But the unfortunate one never forgot him;
And let him lament her and weep for her,
And bathe his clothes (with tears) for her,
The reason, tell him, why he lost her
(Was), that she saw the days how they past,
Suddenly he has forgotten the poor girl,
For that (reason) she has died of grief.

And from the resemblance you are he,
And my heart weeps for you and is in pain for you,
Because I wished to make you my children,
And we had spoken about marriage.

κἄ, ἐκᾶ, Cretan, for *ἐδῶ*.
χάθη,—ἐχάθην or *ἐχάθηκα*, past passive of *χάνω, I lose*.
λησμονᾶ,—ἐλησμονάω, I forget.
κὲ, εἶπε.

The unhappy shepherd then visits the tomb of his beloved, and makes a vow to renounce his flocks and his pipe, to wander about the woods with no other companion than the white lamb, which he had received as a present from his mistress, and to expose himself to all the inclemencies of the seasons.

Καὶ ὄντα βρωντᾶ καὶ ἀστράφτῃ καὶ χιονίζῃ,
Κανεὶς βοσκὸς στὰ ὄρη δὲν γυρίζει,
Τότες ἐγὼ στὰ βουνὰ καὶ εἰς τὰ ὄρη,
Νὰ κλαίγω αὐτήνην τὴν πανόργια κόρη.

Κι' ὅταν ὁ Ἥλιος καίῃ πέτραις καὶ ξύλα,
Ὅλοι συμώνουν στοῦ δενδροῦ τὰ φύλλα,
Τότε πάγει ὁ Βοσκὸς δροσιὰ γυρεύει,
Καὶ γὼ νἄμαι στὸν Ἥλιον νὰ μὲ καίγῃ.

ὄντα, ὅταν, when.
πανόργια, from *πανωραῖα, all beautiful*.
συμώνουν, approach.
γὼ νἄμαι, ἐγὼ νὰ εἶμαι, let me be.

In a sort of postscript, written in a different measure, the author acquaints us, that his name is Nicolas Dhrimitikó, of Apokoróna,* in Crete; and that his poem was written in the year 1627, and printed at Venice.

* Apokoróna contains the Sea-coast from Armiró to three hours West of Khánia, (Italicé Canea,) and the inland country, as far South as the mountains of Sfákhia.

Διαλεγμένη μὲ περίσσιον κόπον,
Καὶ τυπωμένη εἰς Βενετιᾶς τὸν τόπον,
Γιὰ πᾶσαν ἕνα ποῦ θέλει νὰ μάθῃ,
Νὰ φύγῃ τζ' ἔρωτας καὶ σαρκὸς τὰ πάθη.

Χιατὶ ἀπ' αὐτὴν ἠμπορεῖ νὰ βγάλῃ,
Ῥόδον σὰν ἀπ' ἀγκάθι, καὶ νὰ πάρῃ
Ξόμπλι τῆς πολλαπικραμένης
Καὶ τέλος βοσκοποῦλας τῆς καϊμένης

Ὅμως φίνωντας αὐτὰ τὰ παραμύθια,
Θέλ' ἀποκτήσει τὸν Χριστὸν βοήθειαν.

Διαλεγμένη, *selected.*
ἔρωτας, from ἔρωτα, R. nom. of ἔρως.
ἠμπορεῖ νὰ βγάλῃ, *may extract,* βγάλῃ for εὐγάλῃ.
ἀγκάθι, *thorn.*
Ξόμπλι, *example,* from *exemplum.*
φίνωντας, *leaving.*

I am not in possession of the exact dates of any of the poetical compositions, written between the time of the Voskopúla, and the middle of the last century, when education and improvement began to make a more rapid progress in Greece, except that of the Romaic translation of Guarini's Pastor Fido, of which a specimen will be found in Mitford's Harmony of Language, p. 328. It shows that the language had even then (in 1658,) lost many of its peculiarities of an earlier period, and was approaching to the Italian or French idiom of the present day.

STŒCHOMACHIA.

It may be conjectured that the Stœchomachia is of the early part of the last century.

This is a ridiculous performance, in 200 lines, with the following title, *Στοιχομαχία ἤτοι ἀλληγορικὴ περιγραφὴ τῶν τεσσάρων στοιχείων καὶ τῆς μάχης αὐτῶν.*

The four elements were living together in a very friendly manner, (*πολλὰ φιλιωμένα,*) when vanity and envy interfered to produce discord. The Sea being in a calm, the Earth makes use of it as a mirror, to adorn herself, which enrages the Sea so much, that she declares war.

Κ' ἡ θάλασσα γαλήνη
Τῆς Γῆς καθρέπτης γίνῃ·
Τότε ἡ γῆ στολίσθῃ
Κ' ἡ θάλασσα συγκίσθῃ.

The Sea then summons her allies, the Winds, and Rivers, and Waters, and represents to them the pride of the Earth, who, with her Mountains, and her insolence, ascends into the air, instead of remaining in her proper place at the bottom.

Λοιπὸν ἡ γῆ τυχαίνει,
Στὰ χαμηλὰ νὰ μένῃ,
Ἐκεῖ νὰ κατοικήσῃ
Καὶ τὰ 'ψηλὰ ν' ἀφήσῃ·
Κ' αὐτὴ μὲ τὰ βουνάτης,
Καὶ τὴν αὐθάδειάτης,
Εἰς τὸν ἀέρ' ἀνέβῃ,
Κ' ὠὐτὸν τὸν ὑπερέβῃ.

The Air, upon this reflexion, takes part likewise, and causes hurricanes and earthquakes; the fountains murmur, the rivers swear that they will run to the Sea, and the lakes, too, insist upon supplying

streams to their great ally. The chafing of the Sea upon the shore is thus described :

Κ' ἡ θάλασσα φουσκώνει
Ψηλὰ βουνὰ σηκώνει.
* *
Καὶ μὲ ὁρμὴ μεγάλη,
Τρέχει στὸ περιγιάλι.
Ταῖς πέτραις θὲ νὰ φάῃ,
Μοιάζει πῶς ταὶς ῥουφάει,
Κ' ὅτι καὶ ἂν εὕρῃ ἁρπάζει,
Κ' ἔξω πάλιν τὰ βγάζει.
* * *
Κ' ὡσὰν θηριὸ μουγκρίζει,
Σκάνει αὐτὴ κ' ἀφρίζει,
Κ' ἀπ' τὴν πολλὴν ὀργήτης,
Κτυπιέται μοναχήτης.

σηκάνει, raises.
περιγιάλι, sea-shore.
φάῃ for φάγῃ, eat.
μοιάζει, ὁμοιάζει.
ῥουφάει, suck up, from H. ῥοφάω.
βγάζει, ἐξγάζει, throws out.
μουγκρίζει, bellows.

The contest finishes by a deluge, which reduces the Earth to obedience. The Sky, not wishing to destroy her vanquished foe, displays the crown of victory in the clouds, and withdraws the waters; but the Sea, who sees her enemy appear again, like a nymph coming out of a bath, can never be reconciled.

The following lines are the beginning of a translation of the Batrachomyomachia, by George Ostovich, in 1745.

Ταῖς Μούσαις νὰ χορεύουσι, βλέπω εἰς Ἑλικῶνα,
Καὶ διὰ τοῦτο καὶ ἐγὼ θέλω νὰ λάβω ἀγῶνα,
Διὰ νὰ γράψω ἐπιμελῶς τὸν πόλεμον τὸν μέγαν,
Ὁποῦ ἐτραγουδοῦσασιν ἡ Μούσαις κ' ἐχορεῦγαν,
Τὸν πόλεμον τὸν φοβερὸν καὶ αἱματώδη μάχη,
Ὁποῦ μαζὺ ἐκάμασιν οἱ Ποντικοβαθράκοι.

The foregoing extracts, from the most popular of the older compositions, may be sufficient to show the character of the earlier Romaic poetry, at different periods, and in different manners. The curious will find other specimens of metre and diction, of the last century, in the Travels of Guys and Pouqueville.

It remains to give a few specimens from poetical compositions of a more recent date. Some of these will be found to indicate a certain degree of improvement in the language, if not in the taste, of the nation; but will still show how much is wanting to make the modern dialect what it might be. They are extracted from many manuscripts of the same kind, which I collected in Greece; but the first of them, as I am informed, has lately been printed, with the name of the author, Constantine Mánu of Constantinople. It is intitled,

THE LOVES OF CLEANTHES AND ABROCOME.

The story is nothing more than a series of conversations between a shepherd and his mistress, and contains not less than 1800 lines. The diction is more Hellenic than the older productions of the poets

of Crete and Constantinople, and the arrangement more resembling that of the modern languages of Europe. Though abounding in examples of bad taste and absurdity, and a preference of sound to sense, and maintaining the usual Romaic character of extreme prolixity, this production serves to show the richness, flexibility, harmony, and great variety of poetical metre, of which the modern dialect is capable.

It begins with a dedication to Venus, in the usual verse of fifteen syllables; then an address to the reader, in a different measure, of which the following are the two first lines:

Ἀρὰ ἔχουν τὶ ἀστεῖον τὰ πονήματα αὐτὰ;
Φιλολόγε ἀναγνῶστα, ἔμπειρε ἀκροατὰ!

The first part (*Μέρος α.*) is intitled ἀερολογία, being a very correct and detailed, but rather tedious, description of a Grecian spring; a few extracts may not be unacceptable.

* * *

Ὁ οὐρανὸς ἐγέλασεν, ἡ θάλασσα ἐχάρη,
Μιὰ φαιδρότης κρυστάλλος εἰς ὅλα ἐπεστάρη,
Οἱ ναῦται εἰς τὸ πλοῖον τὴν ἄγκυραν ἐπῆραν
Καὶ τώρα ἁρμενίζωντας ἀσμένως παίζουν λύραν.

ἁρμενίζωντας,—ἁρμενίζω, *I make sail*, from H. ἅρμενον, *sail*.

* * *

Μρσκοβολιῶ ἡ δυσμὸς, βασιλικὸς μυρίζει,
Εἰς τὸν ἀέρα φέρεται, καὶ τὸν ἀρωματίζει,

Βλησκούυι καὶ ὁ βίγανος, ἀμάραντος καὶ θῦμος,
Δάφνη καὶ δενδρολίβανων χλοάζουν φιλοτίμως.
Κρῖνος καὶ μελισσόχορτον παντοῦ εὐωδιάζει,
Ζοχὸς ἐκεῖ καὶ λάδανος καὶ κύπειρος ἀκμάζει.

δυοσμὸς, mint.
βασιλικὸς, basil.
βλησκούυι, pennyroyal.
βίγανος, marjoram.
ἀμάραντος or σταῦρι, amaranth.
δάφνη, bay.
θῦμος, thyme.
δενδρολίβανον, rosemary.
κρῖνες, lily.
μελισσόχορτον, balm.
Ζοχὸς, sow-thistle.
λάδανὸν, lada, or laudanum-plant.
κύπειρος, flowering rush.

* * *

Ἀνθολογεῖ ἡ μέλισσα, ἡ μύρμηξ θησαυρίζει,
Ὁ βαθραχὸς ἡ φλύαρος τὴν λίμνην ἀρμενίζει,
Ὁ κάνθαροι ἐργάζονται μετὰ χερῶν αὐθάδους,
Καὶ ψάλλουσιν οἱ τέττιγες εἰς τοὺς δενδρώδεις κλάδους.

βάτραχος, frog, from Η. βάτραχος.

* * *

Κελωιδοῦν μουσόληπτοι τοῦ δάσους ἀηδόνες,
Περιστεραὶς φιλέρωτες, φιλέρημοι τρυγόνες.

κελωιδοῦν for κελαδοῦσι, for Η. κελαδοῦσι.

* * *

Χτὴν βρύσιν 'πού ποτίζεται, χορεύει τ' ἀρνάκι,
Καὶ βλέπει τὴν εἰκόναταν στὸ καθαρὸν νεράκι,
Καὶ στέκυς ἐπιδείχνουσιν οἱ σμαραγδάδειες κάμποι,
Τὸ ῥόδον τὸ γλυκίπνοαν εἰς τὰς ἀκάνθας λάμπει.

* * *

Ἄλλη ἀλεύρι κριθινὸν στὴν σαμάρην κοσκινίζει,
Καὶ ἄλλη κλώθει νήματα καὶ ἄλλη ῥοδανίζει,
Ἄλλη δωλίζει πάσματα, ἄλλη λινάρι ξαίνει,
Ἄλλη μαλιὰ ἐργάζεται, ἄλλη πανιὰ λευκαίνει.

One woman sifts the barley-flour into the kneading trough,
And another spins threads, and another winds them off upon the reel,
Another forms the threads into skeins, another hatchels flax,
Another combs wool, another bleaches cloth.

* * *

Ἄλλος εἰς τὸ μελίσσειον καθαίρει τοὺς κοφίνους
Σκουπίζει τὰ καθάρματα ὡς βλαπτικὰ τοῦ σμήνους,
Ἕτερος κόπτει κύλισμα, ἄλλος φυτὰ κλαδεύει,
Ἄλλος μετρᾷ τὸ ποίμνιον καὶ πρόβατα κουρεύει,
Ἄλλος τὸ δενδρολίβανον συμμέτρως ψαλιδίζει,
Καὶ τὸ ἀμβλύτου δρέπανον ὁ ἄλλος ἀκονίζει.

μελίσσιον, *apiary*, *bee-house*; these are of various forms — in exposed situations, they are often square inclosures of mud-walls, with three or four stories of hives round the inside.

σκωπίζει, *sweeps*, from *σκορα*. *κουρεύει*, *shears*, from H. *κουρὰ*.

* * *

Ἄλλος μὲ βόλταν πίστροβες στὸν ποταμὸν ψαρεύει,
Καὶ ἄλλος ἐκεῖ ἔπλυνε τὰ τυροδόχα σκεύη,
Καὶ ἄλλος σφάζει πρόβατον, φυσᾷ καὶ τὸ ἐκδέρνει,
Δυλίζει τὰ ἐνδόσθια, τὸ κρέας του καθαίρει,
Τὰ σπλάγχνα του ἐχώρισε καὶ τὴν κοιλιάντου ῥάπτει,
Ἄλλος τὰ ξύλα ἔσχισε καὶ τὴν φωτιὰν ἀνάπτει,
Τὴν βέργαν ἀπελέκησε διὰ νὰ γένῃ σοῦβλα,
Γωνίαν κατεσκεύασε μὲ πέντε ἓξῃ τοῦβλα.

One with angling-tackle fishes for trout in the river,
And another there washes the apparatus for making cheese;
Another slaughters a sheep,* blows into it, and skins it,
Plats the intestines, cleanses the flesh,
Separates the entrails, and sews up the belly;
Another splits wood, and lights the fire,
Shapes a stick with a hatchet to make a spit,
And builds up a fire-place with five or six bricks.

* * *

Καὶ τὸ νερὸν ὁ ζέφυρος ἠσύχως γαργαλίζει,
Καὶ ὁ οὐρανὸς κατάστερος ῥανίδας ψιχαλίζει,
Καὶ μὲ αὐγῆς τὰ δάκρυά καὶ νεφελῶν ἱδρῶτα,
Μὲ νέκταρ τὰ σμαράγδινα ποτίζει τῆς γῆς νῶτα.

γαργαλίζει, *ruffles.* κατάστερος, *serene.*
ῥανίδας ψιχαλίζει, *distile a fine rain*; ψίχα is a minute morsel of any thing (Italicé *un tantino*).

* * *

——————— καὶ ἄλλος ἀπὸ πόδον,
Τῆς ἐρωμένης ὄνομα χαράττει εἰς τὴν φλοῦδαν,
Καὶ ἄλλος ὡς ἐνέχυρον φυλάττει τὴν πλεξοῦδαν,
Συνάζονται στὸν κλεῖδονα αἱ στειχουργοὶ παρθένοι,
Καὶ καθεμιὰ γιὰ ἔρωτα τὸν στίχοντης ὑφαίνει.

φλοῦδα, *bark*, from H. φλοιός.
πλεξοῦδα, *lock of hair.*
συνάζονται, *they are collected.*
κλεῖδονα, the name of a game; for this and other games of the Greek women, see Guys, Voyage Pittoresque, Tome I. Lettre II.
στειχουργοὶ, *making verses.*

* This is a faithful picture of the preparations for a Greek fête champêtre.—As soon as the animal is killed, the skin is easily separated by cutting a small opening between the skin and the flesh, and then blowing into it with great force. The sheep is hardly cold, before it is put whole upon the spit. A dish, called *cephina*, is made of the intestines, platted together, and roasted with butter.

With the exception of some of the short speeches of Abrocome, which are natural and unaffected, this description of Spring is the best part of the poem. The remainder consists of a succession of narrative and dialogue, in the usual verse of fifteen syllables, interspersed with passages in a different measure, some of which may be extracted, for the sake of exemplifying some new varieties of Romaic metre. These *lyric* passages have the same effect, and much about the same degree of merit, as the songs of an Italian opera, from whence the Greek author has probably adopted the idea of employing them.

Cleanthes speaking of Love :

* * *

Ἀντιλαλεῖτε φάραγγες καὶ σπήλαια καὶ λόγγοι,
Ὅσαι αὐτοῦ τοῦ ἔρωτος εἶναι φλογάδιες φθόγγοι.
Αὐτὸς ὁ τρισκατάρατος κάθε μαρδίαν ποιεῖ,
Τὸν πλέον ἀνδρειότερον τὸν κατατᾶ νὰ κλαίῃ.
Τίγριν θηριωδέστερον δὲν ἔχει ἡ Ἑρκανία,
Καὶ λέοντα σκληρότερον δὲν ἔχει ἡ Λιβύα.

* * *

Τερπνὴ ἀνησυχία, Εὐδαίμων δυστυχία, Εὐκταῖα συμφορὰ·
Ἡδονικὴ παιδεία, Γλυκεῖα ἀηδεία, Ἐπάδυνε χαρά.

* * * *

Φλογάδης εἶσαι δράσος, Καὶ ζωηφόρος νόσος, Ὑγιεία ἀσθενὴς·
Ὑπέρπλουτος πενία, Καὶ φρόνιμος μανία, Τύραννος εὐμενὴς.

Cleanthes in a speech to Abrocome :

* * *

Στὸν οὐρανὸν, στὴν θάλασσαν, στὴν γῆν λοιπὸν ἡ μόνη,
Εἶσαι ἐσὺ, 'που παντελῶς ὁ ἔρως δὲν πληγώνει

Ὅμως ὁ πυρφόρος ἔρως
Καὶ ποῦ δὲν περιπατεῖ;
Δὲν εἶναι κανένα μέρος,
Ὅπου πάντῃ ἐλευθέρως,
Οὗτος δὲν ἐπικρατεῖ.

Κατετρώπωσε τυράννους,
Ἐθελξε καὶ βασιλεῖς,
Ταπεινοῖ ὑπερηφάνους,
Ὅμως πλέκει καὶ στεφάνους,
Δι' ἀνθρώπους εὐτελεῖς. &c.

Cleanthes in a speech to Abrocome.

* * *

Νέκρος ἀδιαλάλητος ἔξω τοῦ τάφου κεῖμαι,
Ἡμιθανὴς καὶ σκέλεθρον πρὸ ὀφθαλμῶν σου εἶμαι.
Ἄχ' τί ἐκούσιον κακὸν,
Τί πάθος θεληματικὸν,
Ἡδονικὴ δὲ νόσος·
Τοῦ ἐμαυτούμου ἡ φθορὰ,
Μοὶ φαίνεται ὅλου χαρὰ,
Καὶ ἡ φωτιάμου δρόσος. &c.

Cleanthes in a speech to Abrocome.

* * *

Τὸ ζωογόνον γλυκύσουμον τόμα
Ὅλων φιλήματα προσκαλεῖ,
Γιατί μιμεῖται τοῦ ῥόδου χρῶμα·
Πλὴν ὅταν λέγει ὄχι ἀκόμα
Τὸν θανατήφορον διαλαλεῖ. &c.

Cleanthes in a speech to Abrocome.

* * *

Στοχάσου κατὰ βάθος
Μήπως κρύφθῃ τὸ πάθος,
Πῶς δὲν ἀνταγαπῶμεν ἀφεύκτως ἔχειξ λάθος·
Δὲν δίδεται στὴν φύσιν,
Ἂν ἔχει ἕνας κλίσιν,
Ὁ ἄλλος νὰ μὴν πάσχῃ μισὴν ἂν ὄχι κλῆσιν. &c.

Abrocome in a soliloquy.

* * *

Πρῶτα ἐγὼ συνέπαιξα μὲ τὰς λοιπὰς παρθένους
Τώρα ν' ἀκούω λαχταρῶ τοῦ κάλλουσμου ἐπαίνους,
Αὐτὴ δὲ ἡ ἀλλοίωσις τὶ ἄλλο πλειὸν σημαίνει,
Παρὰ πῶς τὴν καρδίαμου ὁ ἔρως τὴν κερδαίνει;
Τοῦ θέρους ὁ καύσων τὰ ἄνθη μαραίνει,
Ὁμίχλη τὰ σπάρτα φλογίζει, μιλαίνει·
Ὁ σκώληξ τὰ ξύλα,
Ἡ κάμπη τὰ φύλα,
Τοὺς στάχεις ὁ βροῦχος δαμάζει, ξηραίνει. &c.

Cleanthes in a speech to Abrocome.

'Οφθαλμοὶ δὲ οἳς τοξόται
'Αφροδίτης στρατιῶται,
Δι' ἐμένα μόνον εἶναι συκοφάνταις καὶ προδόταις·
Καὶ ὡς τῶν βελῶν ἀκίδες,
Μὲ κεντοῦν αἱ βλεφαρίδες,
Οὔτε θώρακες ἀντέχουν εἰς αὐτὰς, οὔτε ἀσπίδες.

Cleanthes in a speech to Abrocome, after he is accepted.

* * *

Εἰς τὰ δύγματα δὲν χαλαίνω,
'Αλλὰ δούλεσσου διαμένω,
Μετὰ φόβου καὶ προσοχῆς·
Δὲν ἀρνοῦμαι πιστὴν λατρείαν,
'Οπού ἔχω πρὸς τὴν κυρίαν
Τῆς ζωῆς μου καὶ τῆς ψυχῆς.

The reflections of the author, in the conclusion, are in the following measure:

Εἰς τὰς ὄψεις ἐπιπολάζει κατὰ πρῶτον ὁ κάθε ἔρως,
Μετὰ ταῦτα καταταλάζει εἰς καρδίαν καὶ εἰς ψυχὴν.
'Ο νοῦς εἶναι τούτου λαμβίκος, θηλάζει κάθετου μέρος,
Καὶ διδάσκει αὐτοῦ τὸ μῆκος καὶ ἐκ τίνος ἔχει ἀρχήν.

THE RUSS-ANGLO-GAUL.

A curious specimen, of a recent date, is an anonymous satirical piece, called *Ρωσσ-Αγγλο-Γάλλος*. It is written in a vulgar style, but is accurately descriptive of the vices of the leading men of the country, originating in the Government to which they have the misfortune to be subject. In justice to the Greeks, however, it must be confessed, that there are many exceptions to the picture which the author has here drawn of the several branches of the higher orders; and that there are now among the clergy and merchants, many who are true friends to national improvement, and zealous promoters of learning. The latter part of the work shows the high opinion which the Greeks entertain of themselves, and their sentiments of the conduct of the leading powers of Europe towards them. In the concluding lines, the traveller will recognize the exact language, which he must often have heard in the country.

Argument.

" A Russian, an Englishman, and a Frenchman, making the Tour of Greece, and beholding its wretched condition, inquire the cause; first from a patriotic native; then from a Metropolitan Bishop, a Bey of Wallachia, a Merchant, and a *Procstos*; finally, they meet Greece herself."

The travellers address the Greek Patriot thus :—

Εἰπέμας, ὦ φιλέλληνα, πῶς φέρτε τὴν σκλαβίαν,
Καὶ τὴν ἀπαραγόρητον τῶν Τούρκων τυραννίαν;
Πῶς ταῖς ξυλιαῖς καὶ ὀβριστμοὺς καὶ σιδηροδεσμία,
Παίδων, παρθένων, γυναικῶν, ἀνήκουστον φθορίαν:
Πῶς δὲ τὸν καθημερινὸν τῶν συζυγενῶνσας φόνον,
Τὸν ἄδικον, ἀναίτιον, καὶ χωρὶς τίνα ἁφόνον;
Δὲν εἶσθ' ἐσεῖς ἀπόγονοι ἐκείνων τῶν Ἑλλήνων,
Τῶν ἐλευθέρων, τῶν σοφῶν καὶ τῶν φιλοπατρίδων,
Καὶ πῶς ἐκεῖνοι ἀπέθνησκον διὰ τὴν ἐλευθερίαν,
Καὶ τώρα ἐσεῖς ὑπόκεισθε εἰς τέτοιαν τυραννίαν;

φέρτε, φέρετε. ξυλιαῖς, pl. of ξυλιὰ, *a blow with a stick.*

" Tell us, O Philéllen, how (can) you bear slavery,
" And the intolerable tyranny of the Turks?
" How the bastinadoes, the insults, the chains,
" And the unheard-of violation of your boys, virgins, women?
" And how the daily slaughter of your fellow-countrymen,
" Unjust, without a cause, unprovoked?
" Are you not the descendants of those Hellenes,
" The free, the wise, the patriotic?
" How did they die for their liberty,
" And (how) do you now submit to such a tyranny?" *

The Philéllen fears to speak out, and answers them mysteriously—

Ῥωσσαγγλογάλλε,
ἑλλὰς καὶ ἕχι ἄλλη
ἦτον ὡς λέτε τόσον μεγάλη·

* Thus far, this little poem has been honored with an elegant poetical version, by a late noble traveller in Greece.—See Childe Harold's Pilgrimage, p. 210.

Νῦν δὲ ἀβλίε,
καὶ ἀθλίε,
ἐπειδὴ ἔχει ἡ ἁμαθία.

Ὅσ' ἠμοροῦσι,
Νὰ τὴν ξυπνοῦσι,
φθάνοι εἰς τὸ χεῖρον τὴν ὁδηγοῦσε.

" Oh Russ-Anglo-Gaul
Hellas and no other
Was, as you say, great:
But now miserable,
And unworthy,
Because ignorance possesses her.
They who have it in their power
To awake her,
These lead her to worse."

The travellers demand further explanation; he refers them to the upper classes of the nation.—

* * *

Ὅθεν βαλθῆτε,
μὴν ἀμελῆτε
κ' ἀπὸ τοὺς πρώτους βεβαιωθῆτε.

" Therefore proceed,
And be not negligent,
And from the chief persons you may learn the truth."

The travellers perceive an Archbishop approaching.—

Ἰδού, ἂς ἐρωτήσομεν τοῦτον τὸν πολυγένην·
Μητροπολίτης φαίνεται, κἀμνει τὸν Δημοσθένην.

* * *

Χαῖρε πανιερώτατε καὶ γένος τῆς Γραικίας,
Πῶς ὑποφέρεις τὸν ζυγὸν τῶν Τούρκων τυραννίας;
Γιατὶ ἐκαταντήσετε τὴν φωτεινὴν Ἑλλάδα,
Ἀθλίαν, κακορολίκοπ καὶ ὡς σβυστὴν λαμπάδα;

" Behold, let us ask this much-bearded man,
A Metropolitan (Bishop) he appears to be, and acts the Demosthenes.

* * *

Hail, all holiest, and (illustrious) offspring of Greece,
How can you bear the yoke of Turkish tyranny?
Why have you degraded the enlightened Hellas,
Wretched, unfortunate, and like an extinguished lamp?"

The Bishop.

Νὰ ἔχετε τέκνα, τὴν εὐχήμου,
Κ' ἀκούσατε τὴν ἀπόκρισίν μου.

* * *

Ἀφ' οὗ τὸ ῥάσο τοῦτο φόρησα,
Πλέον τίνα ζυγὸν δὲν γνώρισα,
Δύω ποθῶναις, μὰ ταῖς εἰκώναις·
Ἄσπρα πολλὰ, καλαῖς κοκόναις.
Περὶ δε τῆς Ἑλλάδας, νοῦ λέτε,
Δὲν μὲ μέλει κ' ἂν τυραγνιέται·
Μ' ἂν βαστάζῃ, χωρὶς ν' ἀστεφάζῃ,
Ὅλαις ταῖς ἁμαρτίαις εὐγάζει.
Ἡμεῖς πάντα ξεμολογοῦμεν,
Τὰ ψυχικὰ τοὺς νουθετοῦμεν,

Πίστιν νὰ ἔχουν στὸν βασιλέα,
Καὶ σέβας εἰς τὸν ἀρχιερέα.
Στὸν Τούρκον τὰ ἄσπρα ἔμειν τὰ λυποῦνται,
Τότε γὰρ τὴν ψυχὴν ὠφελοῦνται.
Κ' ἀρχιερέων παρρησίαις
Καὶ παπάδων πολλαῖς λειτουργίαις.
Ὁ πνευματικὸς τοὺς διορίζει,
Πῶς πρέπει καθεῖς νὰ δευτερίζει.
Αὐτοὶ ἄρχησαν νὰ παρακοῦσι,
Κ' ὅλοι ἐλευθερίαν φρονοῦσι.
Διὰ τοῦτο κ' ἡμεῖς συμφωνοῦμεν,
Ὅμως μὲ Τούρκους καὶ σκύλους βαροῦμεν.
Ἐπειδὴ ὅλοιμας τὸ θοροῦμεν
Πῶς θέλει λείψῃ ὅτι βαστοῦμεν.
Χριστὸς, μὰ, λέγουν, θέλει ἐλευθερίην
Ἡμεῖς δ' ἔχομεν τὸ δεσμεῖν καὶ λύειν.
Μὲ ὀλίβει ἡ μικρὴ ἐπαρχία,
Ἐλπίζω δ' ἄλλην πλέον πλουσία.
Ἔχω πασσάδες καὶ τοὺς ἐλτζίδες,
Καὶ εἶναι σίγουραις αἱ ἐλπίδες.
Καὶ ἡ κοκόναις εἶναι μέγα θαῦμα,
Εὐκολύνουν γὰρ τὸ κάθε πρᾶγμα.
Φθάνει γοῦν ἡ τόσ' ἀπολογία,
Ἰδοὺ γυνὴ φέρει παρρησία.

" (My) children, receive my blessing,
" And hear my answer."
* * *
" Ever since I first put on this sackcloth
" No yoke have I been sensible of:
" I have two desires, by the holy images,
" Money in plenty and pretty girls.

" Concerning that Hellas of which you speak,
" It is no business of mine, if she is tyrannized,
" But if she suffers without complaining,
" She expels all her sins.
" This we always promise them,
" And we recommend charity to them,
" To have faith in the King (Sultan),
" And veneration for the High-Priest (Bishop);
" Not to regret the contributions paid to the Turks,
" For they are useful to the soul,
" And so are the presents offered to the High-Priest,
" And the numerous liturgies of the Papas.*
" The confessor † orders
" How much every one has to contribute.
" This they have begun to turn a deaf ear to,
" And all of them think of liberty.
" Hence we also come to an agreement together,
" And oppress them like the Turks,
" Because we all perceive
" That what we hold, will fail (if they have liberty.)
" Christ, they say, wills liberty,
" But we say, that to us is given the binding and setting free.
" The small (ness of my) province grieves me,
" But I hope for another more rich.
" I have Pashas and Ambassadors (in my interest)
" And my hopes are well-founded;
" The young ladies, too, are of great importance,
" For they facilitate every affair.
" But let this explanation suffice,
" For behold a woman bringing a present."

* Papàs, the parish-priest, is not required, like the prelates, to have belonged to the monastic order, and is allowed to marry once in his life. He performs the ordinary church service, and derives the greater part of his emoluments from his fees for reciting liturgies in the church for the forgiveness of the sins of the living, or the repose of the souls of the dead. The word λειτουργία has thus come to signify the fee as well as the prayer.

† The chief business of confession in the Greek church is to fix and levy a tax, proportioned to the abilities of the sinner.

The travellers next address themselves to a Prince of Wallachia, who replies—

Ἀντιχαίρετε ὦ ξένοι.

In return to your salutation, hail, O Strangers!

* *

Τῆς Ἑλλάδος ἐλευθερία
Εἰς ἐμὲ εἶναι πτωχία.

" The liberty of Hellas
" To me is beggary."

* * *

He adds, that the only remedy he has discovered for the tyranny of the Turks, is the oppression of his inferiors.

Βρήκαμεν τὸ γιατρικόνμας,
Φεύγομεν τὸν θανατόνμας,
Ὅταν τοὺς γραικοὺς γυμνοῦμεν,
Καὶ τὰ ἄσπρατους μαδοῦμεν·
Χορταίνομεν καὶ τὴν αὐλήν,
Φυλάττομεν καὶ τὴν ζωήν.
Οἱ προπάτορίσμας πρῶτα,
Δὲν ἐλάβαν ἔτοια φῶτα·
Ζοῦσαν πλιὰ ταπεινομένοι,
Κ' εἰξ τὸ γένος πλιὸ δοσμένοι.
Εἰς ἐτοῦτο τὸ βραβεῖον
Νὰ μᾶς ζῇ τὸ ἱερατεῖον.

* * *

Φίλοι συγχωρήσατέμοι,
Θέλει πάγω στὸ χαρέμι·
Εἶδα 'μπῆκε 'νας δεσπότης,
'Ποῦν' τῆς δόμνας χρυσοδότης·
Φέρει βάβαια σολδία,
Νὰ λάβῃ ἄλλην ἐπαρχία.
Τγιαίνετε ὁμάδη
Φίλοιμου ῥωσσαγγλογάλλοι.

" We have found our remedy,
We avoid our destruction,
When we strip the Greeks,
And fleece them of their money.
We satisfy the Court,
And save our lives.
Our forefathers formerly
Were not so enlightened,
They lived more humble,
And more attached to the nation.
For this improvement,
(Long) live the priesthood.
* *
My friends, excuse me,
I must go to the Kharém.*
I saw a Despot† enter,
He presents gold to my Lady;
He bears ready money,
That he may obtain another Province.
Health to you all together,
My friends, Russian, Englishman, and Frenchman."

The travellers next meet with a Merchant, and one of them says—

'Ιδοὺ τοῦτος ὁ σοβαρὸς κ' ὅλος ἀνησυχίας,
Βέβαια θλίψις τὸν κρατεῖ τῆς Τούρκων τυραννίας·
Συλογισμένος περπατεῖ καὶ μυστικὰ μιλάει,
Μήπως τοῦ γένουστου κακὸ πρὸς ἕνα τὰ μετράει·

* Kharém, the woman's apartment among the Turks. The word is here used in allusion to the affectation of Turkish manners, which prevails among the higher class of Greeks, particularly those in authority.

† Δεσπότης was the title assumed by the branches of the imperial families of the Lower Empire, who obtained governments in the provinces. From them it has descended to the Archbishops, Metropolitans, and Bishops. It is not uncommon to hear a poor bishop, who has not glass to his windows, saluted by the title of Despot.

" Behold this serious man, all in uneasiness;
" Truly grief possesses him for the tyranny of the Turks.
" Thoughtful he walks about, and converses with himself,
" Perhaps the misfortunes of his country he reckons one by one."

Merchant.

* *

Ἐγὼ γιὰ τὴν Γραικιὰ δὲν εἶχα στοχασμὸν
Μ' ὅλον ὑπού φέρει ζυγὸν τυραννικόν·
Ἀλλὰ πάντα προσμένω ἀπὸ τὴν μπαρπαριὰ
Καράβια φορτωμένα, καὶ ἀπὸ τὴν Φραγγιά·
Εἶν 'μέραις δὲν τὰ βλέπω γιὰ νὰ ἀναπαυθῶ.
Γιὰ τοῦτο συλλογοῦμαι χωρὶς νὰ κοιμηθῶ.

* *

Ἐγω ἄσπρα δανείζω εἰς ὅσους ἀγροικῶ,
Ὅτι ἔχω νὰ τὰ λάβω μὲ κέρδος ἀρκετὸ·
Μὰ ὅταν ἐγνωρίζω πῶς δὲν τὰ αὐγατῶ,
Τότε βαθυὰ τὰ θάπτω, κοὐδὲ τὰ μαρτυρῶ.
Εἶναι τινὲς δὲ πάλιν ὑπού πολλὰ πετοῦν
Εἰς γένος καὶ σχολεῖα γιὰ νὰ τοὺς ἐξυπνοῦν·
Ἀλλ' οὗτοι εἶν' ὀλίγοι, τὰ ἄσπρα τῶν δὲν ἀρκοῦν,
Διὰ νὰ ἀπολαύσουν ἐκεῖνο 'π' ἀγαποῦν·
Ἡμεῖς τὸ πλεῖστον μέρος ἔκ τῶν πραγματευτῶν,
Θέλομεν πάντα ἄσπρα, κ' ἂς ἔχομεν ζυγὸν·
Τὰ πλούτη μᾶς εὐφραίνουν· καὶ μᾶς παρηγοροῦν,
Κ' οὐδέποτε τοῦ Τούρκου τὰ βάρη μᾶς 'νόχλοῦν.

" For Greece I have no thought,
" Though she bears the yoke of tyranny,
" But I am waiting from Barbary
" Laden ships, and from Franghiá (land of the Franks).

" For many days I have been expecting their arrival, to relieve me from my anxiety,
" For this I am thoughtful, and cannot sleep.

* * *

" I lend money to those, from whom I know
" That I shall receive it (back) with sufficient profit;
" But when I know that I (can) not augment it,
" Then I bury it deep, and do not let it be seen.
" There are some who throw away much
" Upon the nation and schools, to awaken them:
" But these are few, their money is not sufficient
" To effect that which they desire.
" The greater part of (us) merchants
" Always desire money, and let us have the yoke, (we care not);
" Riches delight us, and console us,
" And the oppressions of the Turk never disturb us."

The Travellers.

Τέλος ἡμεῖς δὲν βρίσκομεν κανένα φιλοπάτριν,
Καθένα τὸν ἀκούομεν πρόθυμον Τουρκολάτρην.

* * *

Ἂς πλησιάσωμεν κοντὰ, νὰ ἰδοῦμεν καὶ τί λέγει
Ἐκεῖνος ὁ ὑπέροφρυς ὁποῦ κινεῖ τὸ χέρι·
Φαίνεται ὅλος σόβαρος, καὶ ὅλος εἰς φροντίδες·
Αὐτοὺς οἱ Τοῦρκοι συνηθοῦν νὰ λέν κοτζαμπασσίδες;
Γιάσου χαράσου, πρωσστὰ, γιατί εἶσαι συγχισμένος;
Καὶ τίς σὲ κακοποίησε καὶ στέκεις λυπημένος;

" Finally, we do not find any lover of his country,
" Every one we hear to be a ready Turk-worshipper.

* * *

" Let us approach near and see what says
" That supercilious (man) who is moving his hand,
" He seems altogether austere, and in (the midst of) cares,
" (He is one of) those (whom) the Turks are accustomed to call Khodgiá Bashis.
" Ho,' joy to you, President, why are you troubled?
" And who has injured you, and (why) stand (you thus) grieved?"

The Magistrate.

Αχ' τὸ γένος μου πολλὰ μὲ κατατρέχει,
Μοὶ λέγει τάχα, πῶς τ' ἅρπαξα τὰ ἔχη·
Ἐγὼ ἐστάθηκ τρεῖς χρόνους στὴν Ἀξίαν,
Κ' ὡς ἤθελα, ἐβάσταξα τὴν ἐπαρχίαν·
Εἶδεις κανεὶς ὅλους πῶς εἶμαι εὐεργέτης,
Οὐδεὶς δ' ἐτόλμα νὰ φανῇ ὡς προσέτης.
Εαν πόλλ' ἄσπρα τοὺς ἅρπαξα βιαίως
Πάλιν στοὺς Τούρκους τά 'δοσα διὰ χρέος.

* * *

Θέλειτους κάμω τίς εἶμαι νὰ γνωρίσουν,
Μικροὶ μεγάλοι γιὰ νὰ μὲ προσκυνήσουν·
Κοινῶς γὰρ ἄλλοι λέγουν γιὰ νὰ μὲ ψήσουν,
Κ' ἄλλοι φωνάζουν, κάλλιο νὰ μὲ φουρκίσουν·
Αὐτὸ, φίλοιμου, τὸ παράπονον ἔχω,
Καὶ εἰς τοὺς Τούρκους διὰ τοῦτο προστρέχω.

" Ah, my race persecutes me much,
" And says, perhaps, that I have robbed them of their property.
" I have been three years at Axia (*Naxos*)
" And governed the province as I pleased.
" I showed myself a benefactor to all,
" And no one dared to appear insolent.

" If I took much money from them by force,
" I gave it again to the Turks for contributions.
* * *
" I will make them know who I am,
" And that small and great shall submit to me.
" Some say publicly that they will roast me,
" And others cry out that it is better to hang me;
" This, my friends, (is the) grievance I have,
" And for this I run (for succour) to the Turks."

The travellers join in lamenting the unhappy state of Greece—

* * *

Ξένοι σ' ἀκοῦν, στενάζουσι καὶ συνθρηνοῦν μαζύσου,
Καὶ τὰ 'δικάσου τὰ παιδιὰ αὐξαίνουν τὴν πληγήσου.

* *

" Strangers listen to thee, groan and lament together with thee,
" And thy own children increase thy wounds."

The travellers then depart, and on the road meet with a Greek woman, of a fine and majestic form, but ragged, emaciated, covered with wounds, drowned in tears, and bound with fetters. She answers their inquiries, by informing them that she is Greece herself; and when they have related to her the result of their conversations with the persons they have met, she addresses them as follows:—

Ταὶς πληγαὶς καὶ τραυματάμου,
'ποῦ μοὶ δίδοῦν τὰ παιδιάμου·
Ἴσως ἔχουν καὶ αἰτίαν
Ὅτι γίνονται μὲ βίαν·

Ἱῶς δὲ νὰ ἀλησμονήσω
Καὶ παντοῦ νὰ μὴ κηρύσσω,
Ὅτι εἶστ' ἐσεῖς αἰτία,
Ὁποῦ φέρω 'γω μυρία;

* * *

Τρεῖς μάχαις Ῥώσος κήρυξεν ἐνάντιον Τουρκίας,
Τὰ τέκναμου ἐσύναξεν ἀπὸ πολλαῖς οἰκίας·
Ἐγγράφως τὰ ὑπόσχετο γιὰ νὰ τὰ 'λευθερώσῃ,
Μὰ ὁ σκοπόστου ἀπέβλεπε σκληρὰ νὰ τὰ σκλαβώσῃ.
Δὲν ἔφθασε 'ποῦ σφάγησαν τόσ' Ἕλληνες μαζύτου,
Ἀλλ' ἔσβυσε κ' ἄλλους πολλοὺς ἡσύχους τὸ σπαθίτου.

Ἄρχησε καὶ ἡ Γαλλία
Νὰ κυρύττῃ 'λευθερία,
Ἔφθασε στὰ συνοράμου,
Κ' ηὔξησε τὰ βασανάμου·
Ἔθρισε τὴν τυραννία,
Μὰ διψοῦσε γιὰ σολδία.
Ἡ Ῥωσσία καὶ Ἀγκλία
Βλέποντές τους στὴν Τουρκία,
Ἔτρεξαν νὰ τοὺς διώξουν,
Γιὰ νὰ μὴ μὲ 'λευθερώσουν.
Τρέχει ἡ μία πληρωμένη,
Καὶ ἡ ἄλλη κομπασμένη,
Τοὺς Ἀγαρηνοὺς νὰ σώσουν
Καὶ ἐμὲ νὰ θανατώσουν.

Δὲν εἶσθ' ἐσεῖς 'σοῦ 'λάβετε τόσα μεγάλα φώτα
Ἀπὸ τοὺς βίβλους τῶν σοφῶν, 'ποῦ 'ταν παιδιάμου πρῶτα·
Καὶ ἂν' ἐσεῖς δὲν εἴχετε τοὺς κείνων ἑρμηνείαις,
Ἀκόμι ἤθελ' ἐβρίσκεστε δοῦλοι τῆς ἀμαθίας·
Καὶ πάλιν ἂν' μὲ βγάζετε ἀπὸ τὴν τυραννίαν
Εὐθὺς αἱ μοῦσαις ἄσουσι νέαν φιλοσοφίαν·

Καὶ τότ' ἐσεῖς μανθάνετε πολλὰ, 'πού δὲν νοεῖτε,
'Απὸ τὰ τέκναμου αὐτὰ 'πού τώρα τυραννεῖτε.
Μὰ πού φιλανθρωπία ;
Λεῖπ' ἀπὸ σᾶς φιλία,
Τρέφεται ἡ κακία·
Λόγῳ φανεῖτε,
Πῶς μὲ πονεῖτε,
Ἔργω δὲ τὸν ἀφανισμόμου ποθεῖτε.
Ὦ τῆς ἀπανθρωπίας,
Κ' ἀχαριστίας,
Καὶ τῆς ὑμῶν ἄκρας ἀπονίας!

" The sores and wounds
Which my children cause,
Perhaps have a reason,
That they happen by necessity.
But how shall I forget,
And shall not every-where declare,
That ye are the cause
Of my bearing a thousand (ills) ?

* * *

Three wars the Russian has declared against Turkey,
(And) collected my children from many habitations.
In writing he promised to liberate them,
But his design was cruelly to enslave them.
It was not enough that so many Greeks were slain with him,
But his sword too extinguished many other peaceable ones.
France too began
To proclaim liberty,
Arrived at my confines,
And increased my sufferings;
Censured tyranny,
But thirsted for money.

Russia and England,
Seeing them in Turkey,
Ran to drive them out,
That they might not liberate me.
One runs (because she is) paid,
The other vain-glorious,
To save the Turks,
And murder me.
Are ye not those, who received such great lights
From the books of the wise men, who were my first children?
If ye had not had their instructions,
Ye would still have been the slaves of ignorance;
Again if ye deliver me from tyranny,
Immediately the Muses will sing new philosophy;
And then ye (will) learn many things which ye know not
From these my children, whom ye now tyrannise.
But where is philanthropy?
Friendship is wanting,
Evil is nourished.
In word ye appear
To compassionate me,
But in fact ye desire my ruin.
Oh the inhumanity,
And ingratitude,
And extreme cruelty of you (all)!"

ANACREONTICS.

1.

Εσὺ φίλε μουσικὲ,
Φωνακλάμου βαθρακὲ,
Νερὸ πίνωντας γλυκὰ,
Κελαδεῖς τὸ μπρεκεκὲ·
Κ' ἐγὼ πίνωντας κρασὶ,
Μὲ τὴν κούπαν τὴν χρυσὴ
Μεσ' τὰ δένδρα τ' ἀνθερὰ,
Τραγουδῶ τὸ ταραρὰ.

Thou friendly musician,
My clamorous frog,
Drinking sweet water,
Singest Brekeké,
And I drinking wine,

Ἐλ' ἂς πίνωμεν μαζὴ,
Ὁ καθένας ὅσο ζῇ,
Καὶ τὸν κόσμον τὸν καλὸν,
Ἂς γελοῦμεν σὰν τρελλὸν.
Τύφλως νάχουν τὰ πολλὰ
Καὶ μεγάλατου καλὰ,
Καὶ τὰ πλέον θαυμαστὰ,
Εἰς τὸ πιόμας ἐμπροστὰ.

In the golden cup,
Amidst the flowering trees
Chaunt the Tarará,
Come let us drink together
&c. &c.

[a] *Κρασὶ, κρασίον*, from H. *κράσις*. It anciently meant, according to the most common acceptation of the word, the mixture of wine with water, according to certain proportions, in opposition to *ἄκρατος*, pure wine; and in after-times it came to signify wine in general. Taken either in its common Hellenic sense, or with its literal meaning of mixture, *κράσις* is very applicable to the ordinary vin-du-pays of Greece, a villainous compound of water, lime, resin, spirits of wine, and grapes, which generally growing in a low and moist situation, furnish a juice without body or flavor.

τρελὸν,—τρελὸς, foolish.
τύφλως,—τύφλα, blindness, confusion.
πιόμας for *πιοτόμας*, for *ποτόμας, our drink.*

This song is very appropriate to the Greeks, whose favorite custom it is, in the fine season, to dine and drink near some shady fountain, unmoved by the gnats or frogs, or the piercing and

incessant cry of the wood-cricket, and often drowning all other noises in the shriller sounds of their own vocal music.

2.

"Ε! χού! ἐλάστε,
Φίρτε, χαβάστε·
Βάλτε νὰ πιοῦμεν,
Νὰ εὐφρανθοῦμεν.
Πλόσκαμου πέρνα,
Χύνε καὶ κέρνα·
"Ελ' νὰ σὲ σφίξω
Νὰ σὲ σφυρίξω.
Λύπαις καὶ πόνοι
Ἀνθρωποφόνοι
Φύγετ', ἀφῆτε,
Πάτε, χαθῆτε.

"Εξω πτωχεία,
"Εξω ἀχρεῖα.
Ἐγὼ 'μαι χροῦσος,
Καὶ πλέον ἴσως.
Τώρα πιστεύω
Πῶς βασιλεύω·
Τώρα νομίζω
Τὸ πᾶν ὁρίζω.
"Ε! χοὺ! ἐλᾶστε,
Μετακεράστε·
Βάλτε νὰ πιοῦμεν
Νὰ εὐφρανθοῦμεν.

ἐλάστε for ἐλάτε, *come.*
φίρτε, βάλτε, for φίρετε, βάλλετε.
πλόσκαμου πέρνα, *my flagon pass about.*
κέρνα for κέρα, *fill.*
σφυρίξω, — σφυρίζω denotes the whistling noise made in sucking liquor out of a bottle, from H. συρίζω.
μετακεράστε, *fill again.*

3.

Ἂς γένουν καθρέφτης
Νὰ βλέπεσαι 'σ' ἐμένα,
Καὶ ἐγὼ νὰ βλέπω πάντα
Τὸ πάλλος σου κ' ἐσένα·
Ἂς γένουν κτενάκι
Σιγὰ, σιγὰ ν' ἀρχήσω
Νὰ σχίζω τὰ μαλιάσου
Νὰ τὰ συχνοκτενίσω·

Ἂς ἤμουν ἀεράκι
Καὶ ἔλος νὰ κινήσω
Στὰ στήθησου νὰ πέσω
Ἐγιὰ νὰ τὰ δροσίσω·
Ἂς ἤμουν τέλος ὕπνος
Νὰ ἔρχομαι τὰ βράδυ
Νὰ δένω χὰ γλυκήσω
Ματάκια στὸ σκοτάδι.

Would I were a mirror
That you might look into me,
And that I might always behold
Your beauty and you.
Would that I were a comb,
Softly, softly, to begin
To divide your hair,
And frequently comb it.

Would that I were a gentle breeze
That all in motion
I might fall upon your breast
To refresh it.
Finally, would that I were sleep,
That I might come in the evening
And close your sweet
Eyes in the dark.

SONGS.

The Greeks make ballads and songs upon all subjects and occasions. M. Bartholdy has inserted, in the second volume of his Travels in Greece, translations of some of the best ballads. The Greeks of Vienna composed, towards the beginning of the French revolution, many songs, calculated to excite their countrymen to shake off the Turkish yoke; and some of these are the best specimens of the powers of the language, in this kind of composition. Perhaps, there is none superior to the song composed by the unfortunate Riga, beginning with Δεῦτε παῖδες τῶν Ἑλλήνων, and lately printed in the Appendix of Lord Byron's Childe Harold's Pilgrimage, with an English version. With respect to the songs which the traveller hears repeated among the common people, it must be remarked, that as they are not printed, there is found an infinite variety of words, adapted to the same air; the lively imagination of the Greeks, their versifying talent, and the remarkable facilities of the language, readily supplying matter for the occasion. Those, which have their origin in the wildest parts of Greece, and Southern Albania, are generally without rhyme. There is an example of a very long one of this kind, in the travels of

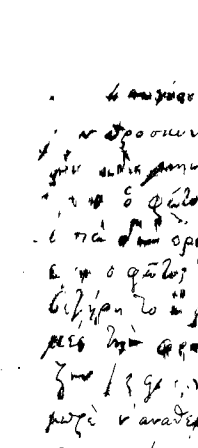
Stefanópoli? I shall subjoin a shorter, composed after the fall of Súli, with a fac-simile of it, as it was written out for me upon an occasion, when I heard it sung in the mountains of *Athamania*, by the soldiers of my Albanian escort. Having been transcribed by a person of education, it must be considered as rather a favorable specimen of spelling and writing; and is here inserted to show that the running hand of the Greeks often differs widely from the printed character; and that the superior classes, as among the French, are frequently very careless about orthography. The song of Suli seems imitated from one composed just after the fall of Constantinople, in which are the words,

*Πῆραν * τὴν Ἁγιὰν Σοφιὰν*
Τὸ μέγα Μοναστῆρι,
with the chorus of *Κλάψετε, παιδιά, κλάψτε.*

The six first lines of the song of Suli are often applied to other songs of the same description. I have heard them, in particular, placed at the beginning of a song in praise of Liáko, a hero among the robbers† of the mountainous regions of Ætolia, and the neighbouring

* *Πῆραν*—*taken*, *have taken*.
Μοναστῆρι—the word Monastery is often applied to a church.
Κλάψετε, παιδιά, κλάψτε, *weep*.

† *Κλέπτης* or *κλέφτης*, *a robber*,—*κλεφτικός*, belonging to a robber,—and *κλεφτουριά*, the profession of a robber, or the abode of robbers, or the country in possession of robbers,—are words in very general use in all those districts of Greece where the nature of the country has enabled the Greeks to make an armed resistance to the Turkish government. By all the inhabitants of the adjacent towns and plains, and by none more than the Albanian



To Face Page 130.

provinces. There is often a burden, or chorus, at the end of each line, consisting, (as in many of our own songs,) of words without meaning, chosen for their sound. The following is the barbarous burden of the song of Liáko :—

Bírem bi ri Liáko ve
Birbíli liá móre Liáko ve.

Song on the Fall of Súli.

Μὴν προσκυνᾶτε,[1] *πρὲ*[2] *πεδιὰ·*
Ῥαπιάδες[3] *μὴν γενῆτε·*
Εἶναι ὁ φῶτος ζωντανὸς
Πασιὰ δὲν προσκυνᾶει·
Πασιὰ ἔχη ὁ φῶτος τὸ σπαθὴ,
Βεζήρη τὸ τουφέκι.
Μές' τὴν φραγγιὰν[4] *τὸν ξώριζον*
Καὶ εἰς ἄλλα τὰ ῥηγάτα.
Μπρὲ ν' ἀναθεμὰ σὲ μπότζαρη[5]
Καὶ ἐσένα κουτζονίκα[6]
Μὲ τὴν δουλιὰν πεῦ κάμεταν
Τοῦτο τὸ καλοκέρη·

Ἐπεῦ μπάσετε τὸ βελῆπασιὰ
Μέσα στὸ κακοσούλι.
Ἕνα πουλάκι[6] *ξίβγενε*
Ἀπὸ μέσα ἀπὸ τὴν πόργαν,
σουλιώτες τὸν ῥοτήσανε,
σουλιώτες τὸν ῥοτάνε·
Πουλάκι πεῦθεν ἔρχεσθε,
Καὶ πεῦ θὲ κατεβαίνεις;
Ἀπὸ τὸ σούλι ἔρχομαι,
Καὶ στὴν φραγγιὰν παγένω.
Πουλάκι πέσμα τίποτες
Κάναν καλὸ χαμβέρη.[7]

soldiers, κλέφτης is a term of dread, but among the robbers themselves, a title of superior honor. I shall probably have occasion, in another part of these memoirs, to advert to the singular manners of the Greek banditti, their enterprise and hardiness, and the cruelties which they alternately suffer and inflict: at present, it is sufficient to remark, that these songs have become so much in vogue in Western Greece, and the Frontiers of Southern Albania, that κλεφτικὰ τραγοῦδια is the common denomination for the warlike or heroic songs of the Greeks, in opposition to the erotic. These last, in the most vulgar language of that part of the country, are often called *ποντικὰ*, a word, highly characteristic of the manners of those who have adopted it, and derived from a Turkish word, for which we have, happily no corresponding term in the English language.

Τὸ νί χαμβέρη νὰ σὰς πῶ
Καὶ νὰ σὰς μολογήσω;
Πῆραν τὸ σούλιο,[8] *πῆραν*
Πῆραν τὸν ἀβαρίκον,

Πῆραν τὴν κιάφα τὴν κακὴ,
Τὸ κιούγγι 'ξακουσμένο,
Καὶ ἐκάψαν τὸν καλόγερο
Μὲ τέσσαρους νομάτους.

Hark-ye my lads, submit not,
Become not Raiáhs,
Fóto is alive,
He prostrates himself not before a Pasha.
Fóto's Pasha is his sword,
His musket his Vezír.
In the midst of Franghiá they banished him,
And into foreign kingdoms.
Ho! curse upon you Bótzari,
And you Kutzoníka
With the deed you did
This summer;
That you put Veli-Pashá
Into Kako-Súli.
A bird appeared
In the middle of Párga;

The Suliotes asked it,
The Suliotes ask it;
Bird, from whence come you,
And where will you descend?
From Suli I come,
And to Franghiá I go.
Bird, tell us something,
Some good news.
What news shall I tell you,
And confess to you?
They have taken Suli, they have taken (it,)
They have taken Avaríko,
They have taken Kiáfa, the formidable,
Kiúnghi, the renowned,
And they have burnt the Monk
With four individuals.

[8] *Προσκυνῶ*, it is well known, expresses the prostration of the body until the forehead touches the ground. Herodotus, in Polyhymn. says, *ἀνάγκη σφὶ προσφερόντων πρηγκυπέειν βασιλῆα προσπίπτοντας*, to describe the mode in which the Persian monarch was saluted. See also Eurip. Orestes, v. 1507. It appears from the sacred writings, to have been the custom in the East, from the earliest ages. It was observed by the ancient Greeks towards their deities, and adopted by the Romans for the *adoration* of their Emperors. In the present day, the same Greek word expresses precisely the same ceremony, as used by the Greeks towards the pictures of their saints, and as exacted by *every* Turk in office from the Raiá, unless when he thinks fit, as a favor, to dispense with it. The *προσκύνησις*, when applied in Greece, in the manner in which it is introduced in this song, means the unconditional submission of a rebel, robber, or other defaulter, who makes his appearance below the Divan,

where the great man is seated, makes his *adoration* two or three times in approaching to submit his neck to the sword of power; and if admitted to mercy, is at length allowed to kiss the hem of the great man's garment. So formidable are the robbers of the mountainous districts of Greece, that mercy is seldom or never denied to them, when they have recourse to the προσκύνησις.

[2] Βρὲ, πρὲ, μπρὲ, μωρὲ, are exclamations similar to our harkye fellow, you Sir; but from a great man to his inferior, μωρὲ is considered a mark of favor and condescension.

[3] Φώτος Τζαβέλλας, Foto Dzavélla, evacuated one of the posts of Súli by capitulation, when there existed no longer any hope of resistance. Papa Samuel remained in command of the other.

[4] Φραγγιὰ, the country of the Franks, here means the *Ionian* Islands. A person in Acarnania, or the *Ambraçian* Gulf, says he is going to Franghià, when he is only going to Santa Maura. It may be observed, that among the lower order of Greeks, in the more retired parts of the country, the word Frank conveys a meaning as extraneous and reproachful as among the Turks themselves.

[5] Bótzari and Kutzoníka (Lame Nicolas) were bribed to quit Suli, with all their adherents, and this rendered the remainder too weak to resist.

[6] This figure of the bird is to be found in most of the songs of this kind.

[7] Hbabér, in Turkish, news.

[8] Súli, Kiáfa, and Avariko, were the villages in the valley, and Kiúnghi was the name of the post upon the ridge, where the last and most determined of the Suliótes, the Papá Samuel, was blown up in his powder magazine.

The reader may collect an outline of the history of Suli, from Eton's Survey of the Turkish Empire, and from the Travels of Pouqueville and Bartholdy. The manners and exploits of this people are extremely interesting, as they give a far juster notion of what the more uncivilized independent republics of Greece must in all ages have been, than can be derived from the ancient authors, or by analogy, drawn from any other nation, where the same language and manners do not exist. I have many documents, both in prose and *verse*, illustrative of the Suliote character and history, as well as information acquired by personal inquiry at Súli, and in the neighbouring districts, but the subject is so much connected with the general and actual politics of the country, that the entire publication of them would not perhaps be justifiable at the present time.

PROSE COMPOSITIONS.

PREVIOUSLY to the middle of the last century, Romaic works in prose were proportionally more rare than those in verse. *

In the list of authors, annexed to the Glossary of Ducange, there are not above ten or twelve, who can be said to have used the Romaic dialect. Most of the others wrote in a style, seldom very elegant in its construction or phraseology, and mixed with many new words, but still Hellenic in all the observances of grammar and idiom, and quite distinct from the common language of conversation in use at the same period.

Among the inedited prose authors, whom Ducange consulted for the compilation of his Glossary, there are not more than three or four, who profess, or may be supposed, to have written in the modern dialect. Of these may be mentioned — 1. Manuel Malaxó, whose

* Books for the use of the Church should be excepted in making this comparison. These have always been a plentiful source of profit to some Greek printer settled at Venice.

Chronicle, from the creation of the world to the reign of Sultan Murat, is probably in the same style, as his History of the Patriarchs of Constantinople, printed in the Turco-Græcia. He died in 1581.—2. Theodosius Zigomalá, who, besides the short history of the Conquest of Greece, published in the Turco-Græcia, was author of an unpublished Itinerary,—of an Essay upon the state of the Eastern Church—and of Remarks upon Mount Sinai—and upon Mount Athos.—3. John Canavútzi, (*Καναβούτζης,*) who, in 1569, wrote some remarks upon the Island of Samothrace. To these may be added a collection of Græco-barbarous proverbs, and perhaps some of the tracts on Medicine, Chemistry, and the "divine art of making gold," as it is called in one or two of the treatises upon this subject, and in some others (certainly written in the vulgar dialect,) *Ἐπιστήμη τῆς Χρυσοποιΐας.*

About a hundred years ago, Demetrius Cantemir and Procopius, a monk of Moskhópoli,* published the names of the learned Greeks, their contemporaries; and the latter adds those, who flourished before his time, beginning with the same Theodosius Zigomalá just mentioned, who was the correspondent of Crusius about 1580. Very few, however, of the persons named by Cantemir and Procopius, were the authors of any printed works, and of these only one or two wrote in the vulgar dialect. Being more or less familiar with the ancient authors of their own language, to which their learning was unavoidably confined, they would naturally attempt an Hellenic diction, and would be the more unwilling to employ the vulgar dialect, as the use of it would render them liable to a suspicion of ignorance.

* See this catalogue of Procopius at the end of the 11th volume of Fabricii Bibliotheca Græca. Hamburg. 4to. 1740.

Hence it may be remarked, that the greater part of the early Romaic works were in poetry.* The composition of the vulgar verse

* It is chiefly from the *versus politici* therefore, that the progress of the Romaic dialect may be traced, and its antiquity ascertained.

It is proved from the modern-Greek letters in the Turco-Græcia, that about the middle of the 16th century the common spoken dialect was precisely the same as at the present day, and it is not likely that it had undergone any change in the century, which had elapsed between the fall of Constantinople and that time, as Greece had then very little communication with any other nation.

Specimens of the poetry of the 15th century may be found in several extracts from unpublished poems in the Glossary of Ducange, whose dates are certain; as—1. Lamentations on the taking of Constantinople—2. Emmanuel Gheorghiá, on the Plague of Rhodes in 1478—and 3. The History of Apollonius of Tyre, composed in 1500, by one Constantine, and edited at Venice in 1609. Scarcely any difference is observable between these and the poetry of the present day, except what may arise from a greater or less degree of learning in the authors.

Among the various compositions in vulgar verse, written before the dissolution of the Greek Empire, four may be mentioned, which prove that the chief distinguishing peculiarities of the Romaic dialect are traceable as far back as the 12th century. These are,

1. An Anonymous Poem upon the Loves of Lybistrus and Rhodamne, of which Crusius says, that in 1562 he saw a *very ancient* MS. with pictures apparently of the time when the Franks were in possession of Constantinople.

2. An Anonymous poem upon the wars of the Franks in the Morea in the 13th century, written about the year 1300.

3. Two poems of the monk Theodore (or Hilarion) Ptochoprodromus; one of which is addressed to the Emperor Manuel Comnenus, and was consequently composed in the middle of the 12th century.

was easy and required no pretensions to learning. It was often chosen therefore, not only for works of imagination and for the

As none of these are published, and the MSS. are in France, we can only judge of their language by the scattered extracts to be found in the Glossary of Ducange. The following are specimens of the language of the *Wars of the Franks*, and of Ptochoprodromus—

Lines from the Anonymous Poem on the Wars of the Franks in the Morea, written about the year 1300.

Καὶ θέλω νὰ ἀφηγιθῶ περὶ τὸν Μέγαν κύριν,
Ὅπου ἴτουν Δούκας Ἀθηνῶν, καλὸς αὐθέντης ἦτον.

* * *

Ἐκεῖνος δε, ὡς εὐγενὴς καὶ Ῥήγας ὅπου ἦτον,
ἔλωσεν. Τοῦ αἴσκεν διὰ χάρησμα τοὺς ἀφηνοὺς τὸ μάντζε,
Μέγαν κύριν τὸν ἔλεγαν, οὕτως τὸν ὠνομάζουν,
αὐθέντευεν, — αὐθεντεύω. Ἐκεῖνον ὅπου αὐθέντεβεν ἐτότε τὴν Ἀθήνα.

Marchese di Mouferrat. Μαρκέσης ὁ ντὲ Μουνφαρὰτ αὐθέντης μέγας ἦτον.

Ὁ κάπιος πλούσιος ἄνθρωπος ἄρχον ἀπὸ τὴν πόλιν,
Μουρζούφλον τὸν ἐλέγασι, οὕτως εἶχεν τὸ ἐπίκλην.

ἀμάξια. Ὅρησαν καὶ ἐφόρτοσαν σαμάξηα καὶ μουλάρια.

Ἀσθένειαν εἶχε φοβερὴν, ἦτον καὶ ῥεματιάρης.

Εἰς Μορέαν ἔφθασαν σὺν πρώτην τοῦ Μαΐου
Ἐκεῖσε ἀπεσκάλωσαν στὴν Ἀχαΐαν τὸ λέγουν.

Οἱ Ἀλμυρόνοι εὑρίσκονται σήμερον εἰς τὸν κόσμον,
θαι θελημάτορι, all volunteers. Ἕνας λαὸς ἀκέφαλος, ὅλη θεληματάροι·
Καὶ ὅταν ἔλθουν εἰς πόλεμον νὰ ἔχουν πολαιμήσει,
Καμμὴαν ὁρμὴν οὐκ ἔχουσιν τάξιν καλῶν στρατιῶτων.

recording of historical events, but was used also by the half-educated ecclesiastics for religious, moral, and didactic subjects; or it might

Ἦτον αὐθέντης τῆς Βλαχίας καὶ ὅλης τῆς Ἑλλάδος,
Τῆς Ἄρτης τῶν Ἰωαννίνων καὶ ὅλου τοῦ Δεσποτάτου.

These last lines contain one of the most ancient notices of the towns of Árta and Ioánnina, which continued to belong to the territory of a Greek prince, having the title of Despot, till they were taken by the Turks in 1431, (Phranza Chronicon, p. 35.) Ioánnina, however, was a place of importance in the 11th century: See Anna Comnena. (Alex. 5. 3.) who speaks of its citadel and its vineyards.

Lines from Ptochoprodromus, who wrote about the year 1160.

μάντα—μάντ, *eye.*
ἴη, εἶναι, *be.*

Κουντῶ τὸν συψωμήτην μου, σύρνω του ἐκ τὸ μάντι,
Καὶ λέγω τί ἴν τὸ σράγομεν καὶ λέγει ἀγιοζούμην.

* *

Ἐκεῖνοι τὰ λαυράκια καὶ τοὺς τραγοὺς κεφάλους,
Ἡμεῖς δὲ τὸ βραμόκαπνον ἐκεῖνον τὸ ἀγιοζούμην.

Αὐτὸς ἔχει κἂν τέσσαρα λαμπρὰ κρεβατοστρώσια,
Καὶ σὺ κοιμᾶσε στὸ ψαθὶν καὶ γέμης καὶ τὰς ψῆρας.

γδλιε, *you are full.*

Ἂς ἠγενόμην Ἔπαρχος κἂν δεκαπέντε ἡμέρας,
Νὰ ἄρισα νὰ τὰς ἔβαλλαν μαγκλάβια σὺν αὐγένιν.

Ptochoprodromus contra Hegumenum.

κυρὰ, *lady.*

Καὶ λέγει τὴν γυνέκαν του, Κερὰ καὶ βῖς τρακτέζην,
Καὶ πρῶτον μίτσον ἐκζεστον, δεύτερον τὸ σφουγγάτον,
Καὶ τρίτον τὸ ἀκρόκαστον ὀφτὸν ἀπὸ μερίου,
Καὶ τέταρτον μονάκιθρον, πλὴν βλέπε νὰ μὴ βρέξῃ.

* *

Ὅμως εἰ βούλει μάνθανε καὶ τὰ τῷ μοναχόθρου.
Κεράμβην, καρύδια δώδεκα χονδρεὰ καὶ χιονάτε,

even by the more learned be often found a convenient vehicle for the conveyance of the same precepts, which might thus be repeated and

ὠφεριτο ἀπαξιμάδι, *biscuit of Cyprus*, which still enjoys its ancient reputation.	Καὶ ξιφοτράχηλον παστὸν, κύπριτον ἀπαξιμάδι.
	Ptochoprodromus de Paupertate suâ.
κνίθισα, *scratch.*	Μὴ κνίθεστε, μὴ τρίβεστε, μὴ παραμουρμουρίζῃς.
	Τετράδα καὶ παρασκευὴν ξηροφαγοῦσιν ὅλως.
	Ἐκεῖνοι τὰ λιφάρια, τὰς ἴσχας, τὰ ψησία,
	Ἡμεῖς δὲ πάλιν τρώγομεν αὐτὸ τὸ πᾶς τὸ λέγουν·
ὄνομαι, ὀνυμα.	Ἔχει τὸ ὄνομαν καλὸν παράξενον Ὀκάτι,
πιτίχι, ἱπιτύχῃ.	Καὶ τῳγαρίζεται κἂν εἷς ὡς τοῦ νὰ τὸ πιτίχει.
χαιναρίτζω, dimi. of χαβιάρι, Khaviár, still so much used in the Greek fasts.	Φασόλην ἐξοφθάλμιστον, ἐλαΐας καὶ χαιναρίτζην.
σὺ ἔλθοις.	Καὶ σύλθες ἀνυπόδετος καὶ δίχα ὑποκαμίσου.
βρακί, *breeches.*	Καὶ το βρακήσου φαίνετον ἀπὸ πενήντα τρίπας.
	Ptochoprodromus contrà Hegumenum.
	Καὶ τὰ χαλίκια σύναγε νὰ πέργῃς τὸν μισθόνσου.
βρίσκω—εὑρίσκω.	Νὰ ἤνοιγα ἁρμάριν μου νὰ τὸ βρίσκω γεμάτον.
	Ἀπλόνω στὸ περσίκην μου, γυρέβω τὸ κουγγί μου.
	Ψυχίτζες ζεματίσετε μικρὰς εἰς τὸ πινάκι,
	Καὶ ψήσετε μικρούτζικον κεφάλιν κρομηδίτζην
ὀλιγούτζικος, a very little.	Καὶ βάλετε λιγούτζικον ἐλάδιν νὰ μυρίσῃ,
δίτε τον, γίνε δίπ.	Εἰ δὲ διψήσει δότε το νερούτζικον ὀλίγον.
	Ptochoprodromus de Paupertate suâ.

remembered by the numerous classes in Greece, who were unable to read.

In some other extracts from Ptochoprodromus, obsolete words will be found rather more numerous than in these; but in general they are such as relate to things, in which national customs are most liable to change. In the foregoing specimens, the grammar is the same as that of the present Romaic; as may be seen in the use of the pronouns, and the tenses of verbs, in the expressions *αύτὸ τὸ πῶς τὸ λέγουν—ἔως τοῦ νὰ τὸ ἐκιτύχῃ—νὰ τὸ βρίσκω—τὸν ὠνομάζουν—δότε τον*—in the use of the prepositions in *στὴν πρώτην—ἀπὸ τὴν πόλιν—εἰς τὸ πινάκι—ἀπὸ πυῆντα*—in the diminutives, and generally in all the idiom of expression.

Thus it appears, that all the chief peculiarities of Romaic grammar originated before the 12th century.

The scarcity of historical evidence during the four or five centuries preceding the twelfth, the total want of actual specimens of the *κοίνη γλῶσσα* of those ages, and the nature of the question itself, which precludes precision, render it useless to attempt to trace the antiquity of the dialect much farther.

It is agreed, that the Greek language had undergone many corruptions previous to the removal of the seat of Empire to Constantinople, and still more in the two centuries after that event. But those, which may be considered as the leading distinctions of the modern speech, were not in use in the 6th century, as we perceive by the dialogue between the Emperor Justinian and his subjects in the sedition called Nika, as related by Theophanes.

In Anna Comnena and the other historians of the twelfth century, there are found many new words, the use of which has continued to the present day; and it may also be observed, that the proper names of men and places were then generally the same as they are now, and of a very different description from those, which are met with in Procopius and the historians of the 6th century, or even in Constantine Porphyrogennetus in the 10th. So that a great revolution in the language and habitudes of the Greeks seems to have taken place in the ages immediately anterior to the 12th century, about which time the spreading of the Barbarians from the north of the Danube, over all the European provinces of the Empire, appears to have produced a permanent effect upon the dialect of the Greeks, introducing probably their

The ignorance and corrupted taste both of authors and readers, added to the national love of poetry, have maintained, in some measure, even to the present day, the practice of turning all kinds of subjects into vulgar verse, although the changes which have taken place during the last half-century have multiplied prose works in the Romaic dialect, and have introduced an improved style of composition.

About the beginning of this period, the establishment of schools in several parts of Greece had already produced the usual effects of education, and had rendered the Greeks less adapted to live patiently under the Turkish government. At the same time the pecuniary necessities of the Porte, occasioned by its frequent wars and its doubtful authority in the distant provinces, had thrown an increasing load of oppression upon their Christian subjects, while the decline of Turkish energy and ferocity had effected a change in their conduct towards other Powers, which opened a readier communication between Turkey and the rest of Europe. The consequence of these new circumstances was, that great numbers of Greeks, emigrating

accentual versification, together with the other features of grammar and idiom, which may still be remarked as common, both to Romaic, and to the dialects of Sclavonian.

On the partial revival of letters in the 12th century, an attempt was made by Constantine Manasses and John Tzetzes, and their example followed by a few others, to write Hellenic in the accentual metre; but this was soon found better adapted to the vulgar dialect, and became, in some measure, a barrier between Hellenic and Romaic, chiefly confined, of course, to poetical compositions. It has helped to maintain the Romaic dialect in nearly the same form ever since the 12th century, and will, perhaps, for ever oppose all attempts to banish the vulgar language, with the view of making Hellenic once more a living speech.

from Turkey and settling in the adjacent parts of Christendom, became familiar with the modern languages and literature of Europe; and thus, that while a familiarity with the best authors of antiquity was spreading among the Greek students in Turkey, some of the emigrants from generous and patriotic motives, and others from designs of mercantile speculation, printed books in various branches of modern science and literature. Many of them were composed or translated by persons, who, having received the greater part of their education, or having lived for many years in civilized Europe, had neglected Hellenic, or been accustomed to consider it a subordinate object. The general result has been a multiplication of Romaic books in prose, and the establishment of a more polished style, which has borrowed its improvements both from ancient Greek and from the modern languages of Europe.

Of the Greek authors who flourished at the beginning of the last century, Meletius is the only writer of any note in the vulgar dialect, whose works have been printed. His Geography enjoyed, throughout the last century, the highest reputation and most extensive circulation of any Romaic prose work, and, in the absence of any better book of the kind, has been very serviceable to the nation.

A new edition of it has lately been published at Venice, in 4 vols. 8vo. with notes by Anthimus Gazi, who has corrected some of the errors of Meletius.*

* The baptismal name of Meletius was Michael. He was born at Ioánnina. After receiving such an education as that city afforded, he went to Venice to study Latin, Mathematics, Medicine, &c.; and on his return became *didáskalos* of one of the schools of

ΓΕΩΓΡΑΦΙΑ ΝΕΩΤΕΡΙΚΗ.

Excepting the Geography of Meletius, two short descriptions of Mount Athos, and another of some of the islands of the Archipelago, the octavo volume, with the above title, is the only work I am acquainted with, which contains any account of Greece by a native. It is the joint composition of two ecclesiastics of Miliés in Mount *Pelion*, and was printed at Vienna in 1791 at the expense of Hádzi Ívo, a merchant of Ambelakia in Mount *Ossa*. An introduction to the science of Geography is followed by descriptions of European Turkey, Italy, Spain, Portugal, and France; and a second volume, which has never appeared, was to have contained the other nations of the Globe. The book is confessedly compiled from European books of Geography, with the exception of the part relating to Turkey, in which there is some original information, though not quite unmixed with hasty and incorrect remarks, founded upon defective information. The authors acknowledge, that they have seen very little of Greece Proper beyond their native province, the ancient *Magnesia*. This they

Ioánnina. In 1692, he was raised to the dignity of Metropolitan Bishop of *Naupactus* and Árta, upon which occasion, in conformity with the practice of the Greek church, he changed his name to Meletius. In 1703, he was translated to the See of Athens, which he retained till his death at Constantinople in 1714. He published an ecclesiastical history, from the birth of Christ to the year 1700; a Treatise on Ástronomy; and the work already mentioned, called Ancient and modern Geography, in which (as is usual in geographical books,) the author's own country is more fully treated of than any other; but it must be confessed, with very little accurate information, or that will be considered useful in the present day. His opinions upon the comparative geography, even of those parts of Greece where he resided, are very often erroneous.

describe at some length, and recommend the literati of the rest of Greece to follow their example in their respective districts, as the only method of obtaining a complete chorographical description of the country. These remarks are closed with the following exclamation—"Ah, what a disgrace to us, the descendants of Hecataeus, Ptolemy, Pausanias, and so many others, to run to the descendants of the Scythians, Celts, and Gauls, to learn something of our own Greece."

An address in French and Greek at the beginning of the book and several passages in the body of it, freely discussing the political state of Greece and the vices of the Turkish government, show that the liberty of publishing their opinions has been for many years greater among the modern Greeks, than it now is among the inhabitants of the Continent of Europe; and that, in this respect at least, they cannot throw the blame of their ignorance upon the intolerance of their Turkish masters. One (if not both) of the authors of this book is still living unmolested at Constantinople.

They strongly exhort their countrymen to lay aside the spirit of strife and faction, which disgraces and enfeebles the nation, and repeatedly recommend the study and methodizing of the vernacular speech, as the surest road to the melioration of their condition.

They reprobate the prevailing custom of adopting that imperfect imitation of Hellenic grammar and phrases, which betrayed them into the style called mixo-barbarous, and urge them to conform to the true modern national idiom.

An adherence to these maxims, in a country, whose language has

not yet any fixed rules, even of grammar, has naturally led the authors of the *Modern Geography* to the adoption of a peculiar style of their own, which has not been imitated by succeeding writers, but although more consonant to the national idiom, and in some respects more characteristic and expressive, has been quite superseded by the more polished Italo-Hellenic, or Gallo-Hellenic style of Koraí, of the translators of the Voyage du Jeune Anacharsis, and other recent writers.

A few extracts from the description of Greece, may perhaps be acceptable. Those, which appeared to be the best specimens of the style of the original, have been inserted in Greek; for the rest, a very literal translation has been thought sufficient. The reader will remark how much the authors of the *Modern Geography* affect the omission of the final ς and ν, a peculiarity which few readers will think an improvement in Romaic orthography.

* * *

P. 95. " The English not having, with regard to their language, the superstition of certain people, have enriched it with words, phrases, and idioms of all nations, and thus the English is one of the richest, most energetic, and diversified of languages.

" Ah! when shall our nation begin to imitate the English, and other nations of Europe, in their language; for the beginning of the improvement of the language of a nation is the epoch of the perfection of its genius." &c.

* * *

P. 96. " Begin then, descendants of those ancient and celebrated Greeks, to imitate them in the improvement of your language, and then you will learn Hellenic better and more easily; for by studying grammar in one's native tongue, one learns it much more easily, and when it is learnt, the Hellenic is but a diversion."

P. 133. *Ἡ γλῶσσα ὁποῦ ὁμιλοῦμεν τώρα ἔχει μιὰ συγγένεια μὲ τὴν Ἑλληνικὴ μεγάλη, καὶ ἠμπορεῖ δικαίως νὰ ὀναμασθῇ πέμπτη διάλεκτος τῆς Ἑλληνικῆς· μιὰ ὅμως διάλεκτος ἀφοῦ ὑποδιαιρεῖται εἰς ἄλλαις διαλέκτους· αὐτὰ ἀκολουθεῖ ἀπὸ τὸν μεγάλο ἐκτοπισμὸ ὁποῦ ἔχουν καὶ οἱ νεώτεροι Ἕλληνες ἀναμεταξύτους. Οἱ Κύπριοι μὲ τοὺς Θρᾶκας ἢ μὲ τοὺς Ἰωαννίτας νὰ ὁμιλοῦν ἀπαράλλακτα εἶναι ἀδύνατο καὶ τὰ ἐξ. Αὐτὴ τὴν διάφορα τὴν αὐξάνει ἡ ἀμέλεια καὶ ἄλογη καταφρόνεσι ὁποῦ ἔχομεν εἰς τὸ νὰ τὴν καλλιεργήσωμεν καὶ νὰ τὴν πλουτίσωμεν ἀπὸ τὴν Ἑλληνικὴ καὶ ἀκολούθως ἡ ὑστέρησι ὁποῦ ἔχομεν ἀπὸ βιβλία γραμμένα μὲ νοῦ, μὲ ἀρχαῖς καὶ κανόνας τῆς γλώσσης, καθὼς καὶ οἱ Ἰταλοὶ καὶ Φραντζέζαι καὶ τὰ λοιπὰ ἔθνη τῆς Εὐρώπης.*

* * * *

Ἡ γλώσσαμας κοντὰ εἰς τὰ ἄλλα προτερήματα ὁποῦ ἔχει εἶναι καὶ πολλὰ ἁρμονικὴ καὶ ποιητικὴ καὶ ὅλα τὰ ξένα ἔθνη τὸ ὁμολογοῦν, ἡμεῖς μόνο δὲν τὸ ἠξεύρομεν καὶ φαίνεται πῶς ἤμασθε ἕνα ἔθνος γηραλέο καὶ πάσχομεν τὸ πάθος μερικῶν γερόντων ὁποῦ διὰ τὴν ἐπιπέδωσι τῶν ματιῶν μας δὲν βλέπομεν ἀπὸ κοντὰ νὰ καταλάβωμε τὶ θησαυρὸ ἔχομεν, ἀμὴ κιτάζομεν μακρυὰ νὰ ἰδοῦμεν τίποτες στίχους Ἑλληνικοὺς, Ἰταλικοὺς, Φραντζέζικους καὶ δὲν στοχαζομάσθε πῶς ἡ στειχουργία ἡ Ἰταλικὴ, μάλιστα ἡ Φραντζέζικη δὲν εἶναι τίποτες συγκρινομένη μὲ τὴν ἐδικήμας.

* * * *

Δὲν ἠξεύρω πότε θὰ οὐγωμεν ἀπὸ αὐτὴ τὴ γεροντικὴ ἀναισθησία, πότε θὰ ἀποτινάξωμεν τὰ πρεσβυτικὰ πτέρα καὶ νὰ ξαναπεωθοῦμεν. Ἡ διοίκησι δὲν μὰς ἐμποδίζει τίποτες εἰς αὐτό· ἡμεῖς οἱ ἴδιοι μὲ τὴν ἀμάθειάμας καὶ μὲ τὴν πατρικήμας κληρονομία τὸ στασιάδες εἴμασθε αἴτιοι τῶν κακῶνμας· ἴσως κἀμμιὰ φορὰ ἡ μάθησι θὰ μὰς κάμῃ νὰ τὸ ἀφήσωμεν αὐτὸ τὸ ἀλεθρόημας ἐλάττωμα, δείχνωντας πολλὰ παραδείγματα τῶν προγόνων μας, τῶν ὁποίων τὰ κακὰ τ' ἀποδίδω ὅλα εἰς τὴ διχόνοια· μὰ ὅσο καταφρονοῦμεν τὴ γλώσσαμας, θέλομεν μένῃ ἀμαθεῖς καὶ δυστυχεῖς καὶ ἕνα κοινὸ ἔρμαιο, μιὰ κοινὴ βοσκὴ τῶν ἄλλων.

P. 133. " The language we now speak has a great affinity to the Hellenic, and may justly be called the fifth dialect of Hellenic, but a dialect which subdivides into other dialects; this

follows from the great distance of some of the Greeks from one another. That the Cypriotes should speak like the Thracians or Ioannites is impossible. Our neglect increases this difference, and our stupid contempt for the improvement of the language, and for enriching it from the Hellenic, and consequently our want of books, written with sense and according to its principles and rules, as the Italians (have) and French and other nations of Europe. Our language, besides the other advantages it possesses, is very harmonious and poetical, and all foreign nations confess it; but we know it not, and it appears that we are a senile nation, and suffer the disorder of certain old men, that from the flatness of our eyes we cannot see (objects) near us, or perceive what a treasure we have, but look at a distance for certain Hellenic, Italian and French verses, and cannot comprehend that the Italian poetry, and still more, the French, is (worth) nothing, compared with our own."

* * *

"I know not when we shall recover from this doting insensibility, when we shall shake off our old feathers and renew them. The government obstructs us not in this, but we ourselves, with our ignorance and our paternal inheritance the spirit of faction (τὸ στασιαστικὸν), are the causes of our misfortunes; some day, perhaps, learning will make us quit this pernicious failing, by showing us many examples of our ancestors, whose calamities I ascribe entirely to dissention (διχόνοια); but as long as we despise our language we shall remain ignorant and miserable and the common plunder and prey of others."

* * * *

P. 135. "Under the Turks, the modern Greeks would be very happy in many advantages, which are not met with elsewhere, and in inhabiting such temperate climates and rich countries, if they were free from two things; one of which is common to both nations, and the other peculiar to the governing people—if they were free, I say, from that religious hatred, which the Greeks have against the Turks, and the Turks against them: want of learning is the cause of this likewise."

* * *

"The (evil) peculiar to the ruling people is the despotic government, which extends over the whole Turkish dominions, and produces much ill to the kingdom and to every one individually, Turks, Greeks, and inhabitants of all kinds. The head (of the nation) slaughtering, drowning, and hanging, with no other law but his will, sets an example to his Prime Minister, and he to the next, and so on to the very lowest. Hence in Turkey all are apprehensive for

their lives and property, and particularly the rich; many of whom retire into foreign countries, and continually groan at the thoughts of the beautiful and happy climate of their native country." In the Austrian dominions there are more than eighty thousand* families from Turkey; in Wallachia and Moldavia great numbers, and some in Russia, Italy, and Poland.

"Ah! what a kingdom would Turkey be, how formidable without, how happy within, if the laws were good.

* * * *

"But Albanians, both in time of peace and war, march about with military standards, enter the villages, burn the houses, make prisoners—but why do I speak of things that are known to all? Here one might expatiate at great length, there being unfortunately but too much matter, but——

P. 137. Ἡ θέσι τῆς Ἑλλάδος ἀναμταξὺ εἰς ταῖς 36 καὶ 43 μοίρως τοῦ ἀρκτώου πλάτους, οἱ καλοὶ τόποι ὑποῦ γενικῶς ἔχει, κάμνουν νὰ γίνονται εἰς αὐτὴν ὄχι μόνο ἐκεῖνα ὑποῦ εἶναι ἀναγκαῖα εἰς τὴ ζωή, ἀμὴ καὶ ἐκεῖνα ὑποῦ συμβάλλουν εἰς εὐζωΐα καὶ εἰς τρυφὴ ἀκόμι, καὶ νὰ γίνεται καὶ μιὰ ἐξαγωγὴ ἀξιόλογη εἰς ἄλλους τόπους. Παντοῦ σχεδὸν οἱ τόποιτης εἶναι εὔφοροι εἰς καθε-λογῆς γεννήματα, εἰς σιτάρια, κριθάρια, ἀραποσίτια, κεχρί, σάμια· εἰς πολλὰ μέρη γίνεται καὶ ρύζι· παντοῦ γίνονται βαμβάκια, λινάρι, καννάβι, μετάξια, λάδια, σῦκα, κρασιά· παντοῦ βρέφουν διάφορα ζῶα, ἄλογα, βόδια, βουβάλια, πρόβατα, γίδια καὶ τὰ ἐξ· εἰς κάθε μέρος ἔχουν ὀρνίθια πολλὰ, ὄρνιθες, χῆνες, πάππιαις κούρκαις· εἰς τὰ μεσημβρινάτης μέρη γίνονται παντοῦ λειμονιαῖς, πορτοκαλιαῖς, καὶ τὰ παρόμοια δένδρα. Τὰ κυνήγια εἶναι παντοῦ πλουσιοπάροχα, ἀλάφια, ἀγριόγουρνα, ζωρκάδια, ἀγριγίδια, λαγοὶ, καὶ τὰ ἐξ· κάππιαις διάφορα εἴδη, χῆνες, φάσαις πλῆθος, περιστέρια, πέρδικες, τρυγόνες, κασσύφια, συκοφάγοι, κίχλαις, ὠτίδες, ἀγριοπετηνάρια, καὶ τὰ ἐξ, καὶ τὰ ἐξ. Αἱ ἀκρογιαλιαίστης εἶναι παντοῦ ψαρότοποι, τῆς Προποντίδος μάλιστα, καὶ τοῦ Βοσπόρου καὶ τῆς Αἴνου καὶ τῆς Ἄρτης εἶναι ὀνομασταῖς, ἀπὸ ταῖς ὑποῖαις γίνεται καὶ μιὰ ἐξαγωγὴ ψαριῶν ἀξιόλογη εἰς ἄλλα μέρη. Κοντὰ εἰς τὰ διάφορα θαλασσινάτης ψάρια

* I apprehend they do not amount to so many.

Ἔχει καὶ λιμνίσια καὶ ποταμίσια ἀρκετά· τῆς Καστοριᾶς μάλιστα εἶναι ὀνομαστά. Πρὸς τούτοις εἰς τὴν Ἑλλάδα εἶναι καὶ διάφορα ἄλλα δένδρα κάρπιμα καθὼς κερασιαῖς, ἀμυγδαλιαῖς, καρυδιαῖς, ἀπιδιαῖς, δαμασκηνιαῖς, μηλιαῖς, κυδωνιαῖς, ῥοδιαῖς, καὶ ἀπὸ ὅλα αὐτὰ διάφορα εἴδη καὶ ἄλλα πολλὰ ἀκόμι, καὶ ἠμποροῦσαν ἀκόμι νὰ ἦναι καὶ ἄλλα, ἂν κοντὰ εἰς τὴν φύσι ἤθελε συντρέξῃ καὶ τὸ χέρι.

Μὰ μὲ ὅλα αὐτὰ οἱ κάτοικοι εἶναι δυστυχεῖς· ἐπειδὴ εἰς βύζωϊα συμβάλλει πρῶτα ἡ εὐνομία. Τὰ βουνάτης εἶναι κατασκεπασμένα ἀπὸ δρυμοὺς μεγαλοδένδρους καὶ γεμάτους ἀπὸ διάφορα ἄγρια ζῶα, ἀναμεταξὺ εἰς τὰ ὁποῖα εἶναι καὶ πολλοὶ κλέφται ὁποῦ κατεσχολοῦν τὸν τόπο πάντοτε.

* * *

Ἡ Ἑλλάδα ἔχει μεταλλικὰ νερὰ κρύα καὶ θερμὰ εἰς πολλὰ μέρη· εἰς μερικὰ μέρη τὸν καιρὸ ὁποῦ τὰ μεταχειρίζονται γίνονται παγγύρια ἀρκετὰ πολυανθρωπα· ἔχει καὶ διάφορα μέταλλα· τῆς Μακεδονίας δουλεύονται ἀκόμι καὶ ἕως τὴν σήμερον· μὰ διὰ μιὰ τέτοια ὑπόθεσι εἰς μιὰ τέτοια διοίκησι δὲν ἠμποροῦ νὰ εἰπῇ τινὰς τίποτες παραπάνω.

* * *

Ἡ τοποθεσία τῆς Ἑλλάδος ὁποῦ εἶναι ἀναμεταξὺ εἰς τὴ λοιπὴ Εὐρώπη, Ἀσία καὶ Ἀφρικὴ, εἰς τὸ μέντρο νὰ εἰπῶ ἔτζι τοῦ παλαιοῦ Κόσμου, τὸ εὐεπίμικτο ὁποῦ ἠμπορεῖ νὰ ἔχῃ μὲ διάφορα ἔθνη διὰ τῆς Μεσογείου καὶ τῶν μεγάλων καὶ πλευστῶν ποταμιῶν ὁποῦ εἰς αὐτὴν χύνονται, ἕνα πλῆθος θαυμαστοὶ λιμένες, ἡ εὐφορίατης, τὰ διάφορα προϊόντα τῶν ὁποίων γειτονέσσης ἐπικράτειαις ἔχουν χρεία εἰσαγωγῆς καὶ αὐτὴ ἐξαγωγῆς, ξύλα παντοῦ ναυπηγήσιμα, ἡ ἐμπορικὴ ἐπιδεξιότης τῶν παλαιῶν Ἑλλήνων ὁποῦ θαυμάζουν οἱ Εὐρωπαῖοι, καὶ τὸ ὁμολογοῦν μόνα τοὺς πῶς δὲν τὴν ἔχουν ἀκόμι καὶ ὁποῦ σώζεται ἀκόμι καὶ εἰς τοὺς καποβρίζικους ἀπογόνουστους, αὐτὰ λέγω καὶ ἄλλα πολλὰ ἠμποροῦσαν νὰ κάμουν νὰ ἀκμάζῃ εἰς αὐτὴν ἡ πραγμάτεια περισσότερο σχεδὸν ἀπὸ κάθε ἄλλο μέρος τῆς Γῆς· μ' ὅλον τοῦτο καὶ ἔξω εἰς τὰς ἀκρογιαλιαῖς καὶ μέσα εἰς τὴ μεσόγειο δὲν εἶναι τίποτες ὡς πρὸς ἐκεῖνο ὁποῦ ἠμποροῦσε νὰ εἶναι· εἶναι νεκρὴ σχεδὸν· καὶ τὶ ἀκμὴ πραγμάτειας ζητεῖς εἰς ἕναν τόπο ὁποῦ ἡ θάλασσα βράζει ἀπὸ πειρατὰς, ἡ ξηρὰτου

εἶναι γεμάτη ἀπὸ κλέφταις καὶ κισιντζῆδες; Οἱ δρόμοι σχεδὸν ὅλοι εἶναι ὑποπτοι καὶ ἐπικίνδυνοι, διὰ τὸ ὁποῖο καὶ οἱ πραγματευταὶ συνάζονται καραβάνια καὶ πηγαίνουν εἰς τὰ πι γύρια καὶ ἀπὸ μιὰ πόλι εἰς ἄλλη. Κοντὰ εἰς αὐτὰ πρόσθεσε ἀκόμι καὶ τὴν ἀνεπιμέλεια τῶν δρόμων καὶ τῶν ποταμῶν διὰ νὰ τοὺς κάμουν πλευστούς· πρόσθεσε ἀκόμι καὶ τὸ μεγαλήτερο τη στέρησι τῆς εὐνομίας. Οἱ νεώτεροι Ἕλληνες καὶ ἄλλα ἔθνη ὑπήκοα τῶν Τούρκων ὁποῦ εἶναι ἐπιτηδεια νὰ κάμνουν τὴν πραγμάτεια, δοκιμάζουν μυρίαις ἐνόχλησες ἀπὸ τοὺς Τούρκους ὁποῦ ἔχουν τὰ κουμέρκια, καὶ δὲν εἶναι σπάνιο νὰ ἰδῇ τινὰς ἕναν ψωρόπουρκο νὰ κακομετχειρίζεται ἕναν χρήσιμο πραγματευτή· μὰ πράγματα γνωστὰ τὶ χρεία νὰ τὰ λέγω;

Ἔτζι λοιπὸν πολλοὶ πλούσιοι πραγματευταὶ ὁποῦ ἐδοκίμασαν ἄλλαις ἐπικράτειαις, ἀποφασισμένοι νὰ ζοῦν μὲ τὴ πραγμάτεια, ἐκπατρίζονται καὶ πηγαίνουν καὶ καταστήνονται εἰς αὐταῖς καὶ γίνεται μεγάλη ζημία εἰς τὸν τόπο· ἄλλοι πάλιν γίνωνται ὑπήκοοι εἰς κἀμμιὰ ξένη αὐλὴ διὰ νὰ διαφεντεύωνται εἰς τὴν πραγμάτειατους ἀπ' αὐτή.

Ἂν ὁ βασιλεὺς ἤθελε εἶναι καινωνικὸς μὲ τὸν καθένα, ἤθελε βέβαια καταλάβῃ τη ζημιάτου καὶ ἤθελε ἐπιφέρῃ κἀμμιὰ διόρθωσι, μὰ δι' αὐτὸν Κόσμος εἶναι ἡ βασιλεύουσα καὶ βασίλειο τὰ παλάτιατου.

" The position of Greece, between the 26th and 43d* degree of North latitude, and the richness of the country in general, cause it to produce not only the necessaries of life, but even those things which contribute to comfort and luxury; together with a considerable quantity for exportation to other countries. Almost every-where its lands are productive in grain of all kinds, wheat, barley, guinea-corn, millet, maize; rice in many places, and every-where cotton, flax, hemp, silk, oil, figs, wine. They feed every-where different kinds of cattle; horses, oxen, buffaloes, sheep, goats, &c.; in every part (of the country) are abundance of poultry; fowls, geese, ducks, turkeys; in the Southern districts are found oranges and lemons, and other trees of the same kind. Game is in all parts abundant; deer, wild boars, roebuck, wild goats, hares, different kinds of ducks, geese, great quantities of wood-pigeons, pigeons, partridges, turtle-doves, black-birds, *beccafichi*, thrushes, moor-fowl, &c. &c. All the sea coasts abound in fish, particularly those of the *Propontis*, of the *Bosphorus*, of *Ænus*, and

* The reverend authors seem rather out in their latitude here.

of Arta, are celebrated for exporting a considerable quantity to other parts. Besides sea fish, there are various lake and river fish; those of Kastoriá, in particular, are famous. In addition to these things, there are different kinds of fruit-trees in Greece; as cherries, almonds, walnuts, pears, damsons, apples, quinces, pomegranates, and many others; and there might be still more, if the hand (of art) would assist nature.

"But, nevertheless, the inhabitants are miserable, because comfort cannot exist without good laws. The mountains are covered with forests of large trees, and are full of different wild animals, among which are many robbers, who are always disturbing the country.

"Greece having such a soil, ought never to experience famine or dearth, but the government often causes it to fall into this misfortune. The Europeans come and take away its crops; the Agas, who possess the plains, sell them in a mass, (moved) by their love of gain, little thinking of the natives, whom they leave deprived (of food) and injured, for it is just only to export the surplus of a place, but such are the consequences of despotism. Add to this likewise, that the country is not cultivated as it ought to be.

"Greece has mineral waters, both cold and hot, in many parts; at several places, in the season when they are used, there are well-frequented fairs. There are also various mines; those of Macedonia are wrought to this day, but under such a government, one can say no more upon such a subject as this.

"The situation of Greece between the other parts of Europe, Asia, and Africa, in the centre, as it were, of the old world,—its facility of communication with different nations over-land and by the great navigable rivers which pour into it,—its excellent harbours,—its fertility,—the different productions of which the neighbouring countries need the importation and (Greece) itself the exportation, — timber fit for the construction of ships — the mercantile dexterity of the ancient Greeks, so much admired by Europeans, which they confess they have not yet arrived at, but which is yet preserved among their unfortunate descendants;—these, and many other things seem capable of making commerce flourish in Greece more than in any other part of the world. Notwithstanding this, both on the sea coast and in the interior, it is nothing to that which it might be; it is almost dead; and what kind of commerce can you expect in a place, where the sea swarms with pirates and the land is full of robbers and plunderers. The roads being all exposed to danger, the merchants collect

into caravans, and go to the fairs, and from one city to another. Add to this the neglected state of the roads, and the want of navigation in the rivers, and more than all, the privation of good laws. The modern Greeks and other nations subject to the Turks, who are qualified to carry on commerce, experience innumerable vexations from the Turks, who keep the custom-houses; and it is not uncommon to see a dirty Turk ill treat a respectable merchant. But why should I speak of things so well known?

" Thus therefore many rich merchants, who have experienced other governments, resolving to live by commerce, leave their native land, and go and settle there, which is a great injury to the country; others again become subjects* of some foreign court in order to be protected by it in their commercial pursuits.

" If the king (Sultan) would communicate with every one, he might come to the knowledge of the injury he suffers, and might establish some reform; but with him, his capital is the world, and his palace his kingdom."

The following is extracted from the description of *Magnesia:*

P. 212. " This Peninsula is the Mount *Pelion*, so much celebrated by the poets, a mountain not very high, nor rising into a conical peak, but extending lengthwise like a comb. Its summits are covered with large trees, all beeches; below, it is adorned with large planes and chesnuts, of which, in some places, there are entire forests; the fruit of the chesnuts, however, is not very good. It is watered with such an abundance of springs, that you cannot travel an hour's distance without finding water. Farther down, it is planted with different trees, cherries, apples, pears, damsons, walnuts, figs, vines, and others, especially mulberries.

" In the midst of these valuable groves of fruit trees, are hidden 24 villages; concerning which we shall speak a little more at length, because they are our native country, and we have some little knowledge of them; also to set an example to our other men of letters (εἰς τοὺς λοιποὺς λογιωτάτους μας.)†

* Alluding to the projections formerly granted by the foreign ambassadors at Constantinople.

† Λογιώτατος, most lettered, is the epithet always bestowed upon a διδάσκαλος, and in the vocative case is the common complimentary mode of addressing a schoolmaster, in the same manner as ἐξοχώτατε, most excellent, (I

" The manners of the inhabitants are in general polished, all these villages having schools of Hellenic, and in all of them one may find men more or less instructed. Their priests are practised in ecclesiastical affairs, and might be learned likewise, if the holy heads of the church took any more about it, as it is their most urgent duty to do, but just as elsewhere, they look after nothing but the fees of ordination, and that there may be many priests, to the end that their sanctities may take the more fees. The church, if I may be so bold as to say so, has now become a place for vending the holy mysteries; 'Ye have made the house of my father, &c.'"

The following paragraphs are extracted from the account of Miliés, a town of 300 houses, and the native place of the authors:

P. 228. " The inhabitants of this town have a sufficiency of cultivable land, both level and on the declivity of the mountain, many olive and mulberry plantations, with other situations (fit) for the growth of corn, and a sufficient space of uncultivated land for the pasture of cattle; they are nevertheless deeply in debt, the whole people in general, and each person in particular; the one arising from the bad government, and dissension and unworthiness of the Proestí;* the other arising from the same faults in individuals; envy, persecution, want of confidence, lying, and cheating, are their ruling qualities. Miliotes, how long will you be such?" &c.

know not for what reason,) is the address to a physician. The word λόγιος seems to have had nearly the same meaning in ancient times as at present. We find in Pindar the λόγιος was distinguished from the ἀοιδός, or bard:

Καὶ λογίοις καὶ ἀοιδαῖς. Pyth. 1. v. 183.

Ἀοιδοὶ καὶ λόγιοι τὰ καλὰ

Ξρὶν ἔργα ἐκέμισαν. Nem. 6. v. 51.

It is probable that the λόγιος was a professor of Rhetoric, History, &c.

* Προεστὼ, corrupted from πρωτοστῶτες, the appellation given by the Greeks to the heads of their village-republics, and to the head of a Greek community in general. They are called by the Turks Khódzæ Báshi, which is often formed into a Romaic word, χοτζαμπάσις—ίδος.

* * *

" Nevertheless, moved by the same love of truth, I cannot pass over in silence some good qualities which they have; they are greater friends to learning than all the other Magnesians, and perhaps this love of instruction will some day enlighten them to their true interests."

* * *

" In Miliés, it is hardly thirty years since they knew not there was such a language as Hellenic in the world; one Ánthimo, a native, moved by his natural inclination to learning, attached himself to one, who had studied at Athens; others were afterwards induced to follow his example."

One of the most remarkable towns of Mount *Pelion* is Zagorá, situated among the woods on the Eastern face of the Mountain.

" In Zagorá one may find many men of considerable fortune, acquired in foreign countries, their district, by reason of its narrow extent, obliging them to go abroad; what began in necessity, however, ends in the love of distinction, and now they all go abroad, both those who are in want of it, and those who are not; these all having travelled are men of experience, and know how to govern their town better than in many other places. Their government approaches more to aristocracy than democracy.

" The Zagorians have had an Hellenic school for a long time, and this school gave Zagorá a name abroad, particularly at Constantinople, in Wallachia, and Moldávia, at Smyrna, and in Egypt, as being a place that sent out youth tinctured* with more or less grammatical knowledge, who made a figure occasionally, some in commerce, and others in the service of men in power. All the inhabitants of Magnesia Proper are called Zagoréi in other countries, which arises from the great number of them, who have left and still leave their homes for foreign countries, while from the other villages, and particularly from the Western, few go out, and formerly still fewer than now. Zagorá has occasionally produced many worthy men; those, however, whose names deserve to be perpetuated, are only two, Constantine Mavrókio, who was tutor to the Waiwode Nicolas Mavrokordháto, and to his son Constantine, and was of much service to his country; and John Príuko, who was a merchant of high reputation in Holland, and a great benefactor to his country, having for its instruction and melioration and honor, sent from Holland a considerable library, enriched with almost

* Ἁλατισμένα, sprinkled with salt.

all the Hellenic authors, and many others in various languages; he also bestowed a considerable sum in trust, the interest of which went to the payment of the master of a school; he likewise built houses for the convenience of the master, and such of his scholars as were strangers; finally, he himself returned, near the age of sixty, to his native place." &c.

The following passages are extracted from the description of Mount *Athos*:

P. 256. *Τὰ ἀξιολογώτερα ἀπὸ αὐτὰ εἶναι ἡ Λαύρα, τῶν Ἰβήρων, τὸ Βατοπαίδι, τὸ Ξηροποτάμι καὶ τὰ δύο Βουλγάρικα. Εἰς ἄλα σχεδὸν εὑρίσκονται βιβλιοθήκαις παλαιαῖς μὲ διάφορα χειρόγραφα βίβλια, ἀπὸ τὰ ὁποῖα πολλὰ καὶ τὰ καλλήτερα τὰ ἐπῆραν οἱ Εὐρωπαῖοι· οἱ ἁγιοπατέρες μικρὰ φροντίζουν διὰ παρόμοια πράγματα.*

Τὰ κελλειὰ εἶναι οἰκοδομαῖς μὲ πολλοὺς ὀλίγους ὀντάδες, μὲ ἐκκλησίτζαις ὅλα, μὲ ὀλίγα τόπο τριγύρω εἰς τὸν ὁποῖο ἔχουν λεφτοκαρυαῖς, ἐλιαῖς, ἀμπέλια καὶ ἄλλα διάφορα κάρπιμα δένδρα. Εἶναι τὰ περισσότερα μακρυὰ ἕνα ἀπὸ τἄλλο, διασκορπισμένα εἰς ὅλη ἔχειδον τὴ χερσόνησον εἰς τόπο καθενὸς μοναστηριοῦ, ἀπὸ τὸ ὁποῖο πέρνει τὰ χαράτζια κάθε κελλί. Ἔχουν ἄλλο δύο καλογέρους, ἄλλο τρεῖς, τέσσερες, πέντε, ἓξ καὶ σπάνιο εἶναι νἄυρῃ τινὰς μὲ περισσότερους.

Αἱ σκήταις εἶναι κ' αὐταῖς κελλειὰ μικρούτζικα κωμηδὸν κτισμέναις αἱ περισσότεραις, καὶ ἔχουν καὶ ἕνα καθολικὸ δηλαδὴ κοινὸ ἐκκλησία διὰ ταῖς Κυριακαῖς καὶ ὀρταῖς· ἔχουν ὅμως καὶ ξεχωριστὰ πολλὰ κελλειὰ ἐκκλησίτζαις. Αἱ ὀνομαστότεραις σκήταις εἶναι ὁ Ἅγιος Παῦλος καὶ ἡ Ἁγία Ἄννα εἰς τοὺς πρόποδας τοῦ ὄρους καὶ αἱ δύο.

Τὰ μοναστήρια ζοῦν ἀπὸ τὰ μετόχιατους, ὁποῦ ἔχουν ἔξω εἰς τὴ Μακεδονία, τὰ ὁποῖα τώρα εἶναι πολλὰ ὀλίγα· τὸ παλαιὸ ὅμως ἦτον πολλὰ· ὅλος ὁ τόπος σχεδὸν μεταξὺ Σερρῶν καὶ Ἄθω καὶ Σαλονίκης καὶ Ἄθω ἦταν καλογερικός· οἱ καλύτυχοι βασιλεῖσμας ἐσπούδαζαν νὰ ἀποχτήσουν εἰς τὸ βασιλείοτους καλογέρους πολλοὺς καὶ ὄχι στρατιῶτας, νομίζωντας πῶς μὲ τὸ κομποσχοίνι ἤθελαν διώξῃ τὸν Ἄραβα ἀπὸ τὸ μεσημβρινὸ, τὸν Τοῦρκο ἀπὸ τὸ ἀνατολικὸ, τὸν Σκύθη ἀπὸ τὸ βόρειο καὶ τὸν

Ἰταλὰ ἀπὸ τὸ ἐσπέριο. Ξεχωριστὰ ἀπὸ τὸ ὄρος ὅλη ἡ Ἑλλάδα ἦταν γεμάτη ἀπο μοναστήρια πλούσια προικισμένα. εἰς τὴν Κωνσταντινούπολιν καὶ τὰ πέριξτης ἦταν πλῆθος μοναστήρια πλουσιώτατα καὶ μερικὰ πολυανθρωπότατα, καὶ μὲ φαίνεται πῶς αὐτὸ ἐστάθηκε κατὰ μέρος αἰτία τῆς καταστροφῆς της· μὲ φαίνεται ἀκόμι πῶς εἰς αὐτὰ τὰ μοναστήρια σχεδὸν κανένας καλὸς δὲν ἐπήγαινε· σμπεραίνω αὐτὸ ἀπ' αὐτὸ, ὁποῦ ὁ αληθινὸς καλόγερος πρέπει νὰ ζῇ μὲ τὸν πόποτου, μακάρι καὶ ἂν εἶναι υἱὸς βασιλέως καὶ εἰς αὐτὰ τὰ μοναστήρια ὄχι μόνον ἐζοῦσαν ἀλλὰ καὶ ἐτρυφοῦσαν μὲ τοὺς κόπους τῶν ἄλλων.

P. 256. "The most remarkable (monasteries) are Laura, the Iberians, Vatopédhi, Xiropotámi, and the two Bulgaric: in almost all are found ancient libraries, with manuscript books, many of which, and those the best, the Europeans have taken; the holy fathers care very little about such things. The cells are habitations, with a greater or less number of chambers, with chapels, and a little land around, in which they have nuts, olives, vines, and various fruit-trees. The greater part of them are distant from one another, dispersed in every part of the Peninsula, on the districts belonging to the several monasteries, from which each cell receives a contribution. Some have two monks, others three, four, five, or six, and it is uncommon to find them with more.

"The hermitages are also very small cells, the greater part forming villages, which have one Katholikó, or common church, for Sundays and Holidays; many cells have also separate chapels. The most celebrated hermitages are St. Paul and St. Anne, both of them on the foot of the mountain.

"The monasteries live by their farms* in Macedonia, which are now very inconsiderable, but were once numerous. Almost all the country between *Serræ* and *Athos*, and between Salonika and *Athos*, was formerly monastic: our happy sovereigns studied to acquire for their empire many monks instead of soldiers, imagining that with the Komboskhíni† they

* Μετόχι, the farm belonging to a monastery, has generally a church and religious house, dependent, like the farm itself, upon the great monastery; those belonging to the convents of Mount Athos, however, are in general merely farms.

† The Greek monks in former days made use of a knotted cord (κομποσχοίνι) instead of the chaplet of beads, more in use at the present day.

could drive away the Arabian from the south, the Turk from the east, the Scythian from the north, and the Italian from the west. Besides those in the mountain, all Greece was full of richly-endowed monasteries: in Constantinople, and the neighbourhood, there was a great number of very rich monasteries, many of them very populous, and it appears that this was in part the cause of its catastrophe. It appears to me also, that into those monasteries hardly any good man ever went; I judge so from this, that the true Kalógheros* ought to live by his labor, even if he be the son of a king, and in these monasteries they not only lived, but lived luxuriously upon the labors of others."†

The present state of Delos is thus described:

"But now Delos preserves only the vestiges of its ancient splendor, consisting of a great number of ruins; masons from the neighbouring islands frequently go there as to a quarry, and select marbles from the scattered ruins; they break a column to make stairs and cases for doors and windows; they destroy the base of a column to make a mortar; they beat in pieces, overset, and remove what they please; but that which chiefly shows the great changeableness of human things is, that the Mykoniotes now pay a trifle to have in their power an island, which was once the richest in Europe."

Extracts *from the Preface to Koraï's Translation of Beccaria on Crimes and Punishments.*

Ἔπειτα παρέθηκα πολλῶν παλαιῶν Φιλοσόφων καὶ Νομοθετῶν πολιτικὰς γνώμας, καὶ διὰ σαφήνειαν τῶν ὅσα λέγει ὁ Βεκκαρίας, μάλιστα διὰ νὰ διεγείρω τοὺς νέους τοῦ Ἑλληνικοῦ γένους εἰς ζῆλον τῆς προγονικῆς αὐτῶν δόξης, βλέποντας, ὅτι τῶν ἐπιστημῶν, ὅσαι φωτίζουν σήμερον τὴν Εὐρώπην, τὰ πρῶτα σπέρματα καὶ στοιχεῖα ἐγεννήθησαν εἰς τὴν πάτρίδα των, καὶ σώζονται εἰς τὰ βιβλία τῶν

* Καλόγηρος, the common word for a Greek monk, from καλὸς γέρων, good old man.

† In the present day they live indeed upon the labors of others, but not luxuriously. At Mount *Athos* their life has always been one of extreme priyation; they are never permitted to eat flesh-meat of any kind.

'Ελληνικὸν συγγραφεῖον. Εἶναι καταισχύνη ἡμετέρα, ἐν ὅσῳ οἱ ξένοι τὰ φυτεύουν, τὰ καλλιεργοῦν, τὰ αὐξάνουν εἰς μεγάλα δένδρα, καὶ τρυγῶσι τοὺς καρποὺς των, ἡμεῖς μήτε νὰ ἐξεύρωμεν, ὅτι αὐτὰ εἶναι προγονικὴ ἡμῶν κληρονομία.

Μήτε τὰ παραδείγματα ταῦτα, μήτε ἡ ἀσθενὴς μου φωνὴ, ἠθέλαν εἶσθαι ἱκανὰ νὰ διεγείρωσιν εἰς μίμησιν τῶν καλῶν τὸ γένος, ἐὰν ἐξ ἀτυχίας οἱ Γραικοὶ ἦσαν ἀκόμη εἰς ἐκείνους τοὺς ἀξιοθρηνήτους καιροὺς, ὑπόταν .... Ἀλλὰ τίς χρεία νὰ μνημονεύσω τὰ παρελθόντα κακά; Ἔφθασε, τέλος πάντων, ἡ ὥρα, τὴν ὁποίαν οἱ δυστυχεῖς ἡμῶν πατέρες ἐπεθύμησαν εἰς μάτην. Οἱ Γραικοὶ τὴν σήμερον, μ' ὅλον ὅτι πολλὰ μακρυσμένοι ἀπὸ τὴν παλαιὰν των ἰδίαν προγόνων δόξαν, εἶναι ὅμως ἀσυγκρίτως πλέον φωτισμένοι, ἀφ' ὅ, τ' ἠθέλαν εἶσθαι πολλὰ ἄλλα ἔθνη, ἐὰν ἔπασχον καὶ μέρος μόνον τῶν συμφορῶν τῆς Ἑλλάδος. Αὐτοὶ στολισμένοι μὲ φυσικὰ προτερήματα, καὶ παιδευόμενοι κατὰ τὸ παρὸν μὲ σπουδαιοτέραν ἀνατροφὴν, ἡ ὁποία ἐπὶ μᾶλλον καὶ μᾶλλον αὐξάνει, δεικνύουσιν εἰς ὅλους ἐκείνους, ὅσοι χωρὶς πάθος ἐξετάζουσι τὰ πράγματα, ὅτι δύνανταί τινες δυστυχεῖς περιστάσεις νὰ ἐρημώσωσι παντάπασι τὴν πλέον καρποφόρον γῆν, ἀλλ' ὄχι καὶ νὰ τῆς ἀφαιρέσωσι τὴν φυσικὴν γονιμότητα· ὀλίγη βροχὴ τοῦ οὐρανοῦ, καὶ μικρὰ γεωργία ἀρκοῦν νὰ τὴν στολίσωσι καὶ πάλιν, ὡς πρότερον.

Οἱ σημερινοὶ Γραικοὶ τόσον εἶναι πληροφορημένοι, ὅτι παρὰ τῶν ἐπιστημῶν τὸ φῶς ἄλλο φάρμακον νὰ τοὺς θεραπεύσῃ δὲν δύναται, ὥστε, καταφρονοῦντες ὅλας τὰς δυσκολίας καὶ τὰ ἐμπόδια, παραβλέποντες ὅλους τοὺς κινδύνους, τρέχουσι πανταχόθεν εἰς τὴν Εὐρώπην, διὰ νὰ ἀπολαύσωσιν ἐκεῖνα τὰ φῶτα, μὲ τὰ ὁποῖα ζῶντες ἐφώτιζον τἄλλα ἔθνη, καὶ φωτίζουν ἔτι καὶ μετὰ θάνατον τοὺς σημερινοὺς Εὐρωπαίους οἱ πρόγονοί των. Δόξα καὶ τιμὴ εἰς ὅλους τοὺς φιλογενεῖς πλουσίους, ὅσοι ἐπιταχύνουσι τὴν θεραπείαν τῆς ἀσθενούσης πατρίδος, καταβάλλοντες προθύμως εἰς σύστασιν σχολείων, εἰς συνάθροισιν βιβλίων, καὶ εἰς τὴν διὰ τύπου ἔκδοσιν πολλῶν ὠφελίμων συγγραμμάτων μέρος τῆς περιουσίας αὐτῶν. Δόξα καὶ τιμὴ εἰς ἐκείνους τοὺς συνετοὺς νέους, ὅσοι περιέρχονται τὴν Εὐρώπην ἀπανθίζοντες, ὡς μέλισσαι, τὰ ὠφέλιμα ἄνθη, διὰ νὰ πλέξωσι τὸν στέφανον, μὲ τὸν ὁποῖον μέλλει νὰ στεφανωθῇ καὶ ἡ κεφαλὴ καὶ ἡ Πατρίς των.

Ἀξίσατε λοιπὸν, ὦ νέοι φιλόμουσοι τῆς Ἑλλάδος, τὴν προθυμίαν τοῦ νὰ φαντίσετε τὴν Πατρίδα, καὶ νὰ ἀνακαλέσετε πάλιν εἰς αὐτὴν τὴν ἀρχαίαν τῶν ἡμετέρων προγόνων δόξαν. Ἐνθυμήθητε, ὅτι εἴσθε Ὁμήρων, Ἀριστοτέλων, Πλατώνων, Δημοσθένων, Θουκυδίδων, Σοφοκλέων, καὶ μυρίων ἄλλων τοιούτων ἀνδρῶν ἀπόγονοι. συλλογίσθητε πόσους κόπους ὑπέφεραν οἱ θεωμασταὶ οὗτοι ἄνδρες, διὰ νὰ τιμήσουσι τὴν Πατρίδα, πόσην δόξαν ἀπέκτησαν ζῶντες ἀπ' αὐτὴν, πόσην λαμβάνουσιν ἔτι καὶ μετὰ θανατον ἀπὸ τὰ σοφὰ τῆς Εὐρώπης Ἔθνη. Πολλοὶ ἀπ' αὐτοὺς ἐξενιτεύθησαν, καθὼς ξενιτεύεσθε τὴν σήμερον, διὰ νὰ συλλέξωσιν ἔπιτ χρήσιμον εὔρισκον εἰς τὰ ἄλλα Ἔθνη, καὶ νὰ πλουτίσωσι τὴν ἰδίαν Πατρίδα. Προσέχετε μάλιστα μή σας ἀπατήσῃ ἡ νεότης εἰς τὴν ἐκλογὴν τοῦ καλοῦ, μὴ μετὰ πολλοὺς κόπους καὶ μετὰ μακρὰν ξενιτείαν ἐπιστρέψετε μὲ κενὰς χεῖρας, ἢ γέμοντες ἀπὸ τὰ κακὰ τῆς Εὐρώπης.

* * *

Ἀπὸ σᾶς ἡ Πατρὶς δὲν ζητεῖ μήτε τὴν Στωϊκὴν ἀπάθειαν, μήτε τὴν μοναστικὴν σκληραγωγίαν καὶ κακοπάθειαν· ζητεῖ φῶτα, διὰ νὰ θεραπεύσῃ τὴν τύφλωσιν, ἐνδύματα, διὰ νὰ σκεπάσῃ τὴν γύμνωσίν της. Ἀλλὰ μήτε νὰ τὴν φαντίσετε, μήτε νὰ τὴν ἐνδύσετε θέλετ' εἶσθαι ἱκανοὶ, ἐὰν δὲν ἔχετε τὴν φιλοσοφικὴν μετριοπάθειαν.

Μιμήθητε λοιπὸν τοὺς φρονίμους ἡμῶν προγόνους, οἱ ὁποῖοι, φλεγόμενοι ἀπὸ τῶν ἐπιστημῶν τὸν ἔρωτα, ἔτρεχον πανταχόθεν εἰς τὰς Ἀθήνας, διὰ νὰ ἀπολαύσωσι τὰς ἀληθεῖς ἡδονὰς τῆς φιλοσοφίας. Ἐκεῖ ἐφάνησαν ἄνθρωποι νέοι, καθὼς σεῖς, καὶ πένητες, καθὼς πολλοὶ ἀπὸ σᾶς, οἱ ὁποῖοι τὴν ἡμέραν ἐσύχναζον τὰς σχολὰς τῶν φιλοσόφων, καὶ τὴν νύκτα ἐργάζοντο μὲ μισθὸν, διὰ νὰ λαμβάνωσι τὰ πρὸς ζωὴν ἀναγκαῖα. Τοιαύτην ἔνδειαν τὴν σήμερον νὰ φοβηθῆτε δὲν ἔχετε· δείξατε προθυμίαν τοῦ νὰ φαντισθῆτε, καὶ ἡ Πατρὶς εἶναι ἑτοίμη νὰ σᾶς χορηγήσῃ δαψιλῶς τὰ πρὸς ζωὴν καὶ μάθησιν ἀναγκαῖα.

Τὰ μέχρι τοῦδε λεχθέντα, φιλόμουσοι νέοι τῆς Ἑλλάδος, δὲν εἶναι παρέκβασις τοῦ προκειμένου, ἀλλὰ μᾶλλον προοδοποίησις εἰς τὸ σύγγραμμα τοῦ Βεκκαρίου. Σεῖς εἶσθε τὴν σήμερον οἱ παιδευταὶ καὶ διδάσκαλοι τῆς Ἑλλάδος, καὶ βέλει ἐλθεῖ καιρὸς, ὁπόταν ἡ Πατρὶς ἔχει νὰ ζητήσῃ νόμους ἀπὸ σᾶς.

Περιστρέψατε τοὺς ὀφθαλμούς, ὦ φῶτα, εἰς ὅλα τὰ μέρη, καὶ ἴδετε ἂν κἀνὲν ἀπὸ τὰ σημερινὰ Ἔθνη ἔχῃ προπάτορας τοιούτους, ὁποίους ἡμεῖς, παραδείγματα ἀνδρείας, ἀρετῆς καὶ σοφίας ἐνωμένα τοσαῦτα, ὅσα ἀναγινώσκομεν εἰς τὰ συγγράμματα τῶν ἡμετέρων προγόνων. Συλλογίσθητε ἂν ἦναι τίμιον καὶ καλὸν νὰ καυχώμεθα εἰς ταύτας τὰς πατρικαγαθίας, χωρὶς νὰ δείξωμεν καὶ ἡμεῖς ἰδίας ἀνδραγαθίας· νὰ ὑποφέρωμεν ὀνειδιζόμενοι ἀπὸ τὰ ἄλλα Ἔθνη, ὡς ἀνάξιοι τῆς προγονικῆς ἡμῶν εὐγενείας καὶ δόξης, ὡς ἔθνος ἠλίθιον, ὡς ἀναφελὲς βάρος τῆς γῆς.

* * *

Κινῶμεν λοιπὸν καὶ σεῖς μὲ τοὺς ζηλωτὰς τοῦ γένους πλουσίους, διὰ τὸ ὄνομα καὶ διὰ τὴν ἀγάπην τῆς κοινῆς ἡμῶν Πατρίδος, καὶ συνεισφέρετε ἕκαστος τὸ κατὰ δύναμιν, ἐπειδὴ ἡ Πατρὶς, εὑρισκομένη εἰς δυστυχίαν, δὲν ἔχει δημόσιον θησαυρὸν, διὰ νὰ συστήσῃ κοινὰ φροντιστήρια τῆς ἀνατροφῆς καὶ παιδείας τῶν ἀπόρων νέων. Τὸ νὰ πληράνωσι διδάσκαλοι ἀπὸ τὸ δημόσιον εἶναι καὶ αὐτὸ εὕρημα καὶ νομοθέτημα τῶν Ἑλλήνων, τῶν ὁποίων μιμηταὶ νὰ ἦσθε ἀπόγονοι. Πολλαπλασιάσατε καθ' ὅλην τὴν Ἑλλάδα τὰ σχολεῖα καὶ τὰς βιβλιοθήκας· στείλατε, μὲ κοινὴν δαπάνην, χρηστοηθεῖς νέους εἰς τὴν Εὐρώπην, διὰ νὰ σᾶς φέρωσι τὰ καλὰ τῆς Εὐρώπης· καὶ παράδοτε εἰς τὰς χεῖρας αὐτῶν τὴν παιδείαν τοῦ Γένους. Ἀλλ' ἐνώθητε γρήγορα, ἐν ὅσῳ ἡ Ἑλλὰς ἔχει χρείαν βοηθείας, ἐὰν θέλετε νὰ ἔχετε τὴν παρὰ τῆς Ἑλλάδος εὐγνωμοσύνην. Οἱ πιστοὶ φίλοι τρέχουσιν εἰς τὸν κίνδυνον τοῦ φίλου· οἱ κόλακες δὲν φαίνονται, κ'ἐκεῖ ἀφ' οὗ περάσῃ ὁ κίνδυνος. Ἀντὶ τοῦ νὰ λυπῆσθε τὴν εἰς τὰ καλὰ καὶ χρήσιμα δαπάνην, χρέος ἔχετε νὰ εὐχαριστῆτε τοῦ Θεοῦ τὴν πρόνοιαν, ὅτι σᾶς ἐγέννησεν εἰς περιστάσεις καὶ καιροὺς τοιούτους, εἰς τοὺς ὁποίους μὲ μόνον τὸ παρίσσευμα τῶν ὑπαρχόντων, δαπανώμενον φρονίμως, δύνασθε νὰ ἀποκτήσετε μνήμην ἀθάνατον, ἐπονομασθέντες Ε'ΥΕΡΓΕ'ΤΑΙ ΤΗΣ' Ε'ΛΛΑ'ΔΟΣ. Ἐὰν ἔχετε μικρὰν φρόνησιν, δὲν σᾶς λανθάνει, ὅτι ἡ κρὸς τὸ καλὸν ἀλλοίωσις τῆς Ἑλλάδος ἄρχησεν.

Ἀπὸ ταύτην τῶν Φιλογενῶν πλουσίων καὶ τῶν σπουδαίων τὴν ταχεῖαν ἕνωσιν κρέμαται τῆς Ἑλλάδος καὶ ἡ τιμὴ καὶ ἡ σωτηρία. Εἶναι κοινὴ πάντων καταισχύνη νὰ ὑποφέρωμεν τὴν καταφρόνησιν τῶν ἄλλων Ἐθνῶν, νὰ μὴν ἀριθμώμεθα μεταξὺ αὐτῶν "μήτε τρίτοι, μήτε τέταρτοι, μήτε δωδέκατοι," καθὼς ἔλεγεν ὁ

παλαιὸς χρησμὸς περὶ τῶν Μεγαρέων, νὰ μὴ λογιζώμεθα κἂν ἔθνος ἐκ τῆς γῆς· τίνες; ἡμεῖς οἱ ἀπόγονοι τοῦ πρώτου σοφοῦ, τοῦ πρώτου μεγάλου ἔθνους τῆς γῆς· καὶ πότε; ὁπόταν ἦναι εἰς τὰς χεῖρας ἡμῶν τὸ νὰ ἐκδικήσωμεν τὴν κοινὴν Πατρίδα, ἀπὸ τῆς ἀπαιδευσίας τὸ ὄνειδος.

" I have then added the political opinions of many ancient philosophers and legislators, as well in explanation of Beccaria, as for the purpose of awakening the youth of the Hellenic race to a love of the glory of their ancestors, seeing that the first seeds and elements of the sciences, which now enlighten Europe, sprang up in their own country, and are found in the books of the Hellenic writers. It is a disgrace to us, that while strangers plant, cultivate, raise them up to great trees, and enjoy their fruits, we do not even know that they are the inheritance of our forefathers.

" Neither these examples nor my feeble voice would be sufficient to awaken the nation to an imitation of good, if unfortunately the Greeks were still in those lamentable times, when * *. But why should I recal to mind past evils? The hour is at length arrived, which our unhappy fathers wished for in vain. The Greeks, though far removed from the ancient glory of their ancestors, are now incomparably more enlightened than many other nations would be, if they suffered a part only of the calamities of Greece. Adorned with natural talents, and instructed by a more learned education, which still more and more increases, they prove to all, who examine things dispassionately, that unfortunate circumstances may desolate the most productive land, but cannot take away its natural fertility; a little rain from Heaven, and a little cultivation, suffice to adorn it as before.

" The Greeks of the present day are so well persuaded that no other medicine than the light of science can cure them, that, despising all difficulties and impediments, and overlooking all dangers, they run from every side to Europe to enjoy that knowledge, with which their ancestors, when alive, enlightened other nations, and with which, when dead, they still enlighten the modern Europeans. Glory and honor to those patriotic rich, who hasten the improvement of their languishing native country, readily contributing a share of their resources to the support of schools, the collection of books, and the printing of many useful works. Glory and honor to those intelligent youths, who travel about Europe, selecting, like bees, useful flowers, to weave a crown for their own heads, and that of their native country.

" Increase then, ye studious young men of Greece, your readiness to enlighten your native country, and to recal to it the ancient glory of our ancestors. Remember that you are the descendants of the Homers, Aristotles, Platos, Demostheues, Thucydides, Sophocles, and many other such men. Consider how much labor those admirable persons underwent for the honor of their country, how much glory they received from it while living, and how much they still receive after their death, from the civilised nations of Europe. Many of those men went into foreign countries, as you now do, to collect whatever they could find useful among other nations, and enrich their own country. Be careful above all, that your youth deceive you not in the choice of what is good, lest after much labor and a long residence abroad, you return with empty hands, or full of the bad (examples) of Europe.

" Your country does not require from you stoical apathy or monastic rudeness and sufferings. It requires light to cure her blindness, garments to cover her nakedness, but neither to enlighten nor to clothe her will you be able, unless you have a philosophical moderation.

" Imitate therefore our wise ancestors, who, inflamed by the love of science, hastened from all sides to Athens, in order to enjoy the true pleasures of philosophy. There were then seen young men like you, and poor like many of you, who in the day frequented the schools of the philosophers, and at night labored for hire to obtain the necessaries of life.* Such distress you need not now fear; show a readiness to obtain knowledge, and your country is ready to supply in abundance what is necessary for your living and instruction.

" What I have now said, studious young men of Greece, is not a digression from my subject, but rather an introduction to the work of Beccaria. You are now the instructors and teachers of Greece, and the time will come, when your country will have to receive laws from you.

" Turn your eyes, young men, on all sides, and see whether any of the modern nations have such forefathers as we, such united examples of courage, virtue, and wisdom, as we read of in the works of our ancestors. Consider whether it is honorable and good that we should boast of these virtues of our forefathers, without any indication of the same; that we should suffer ourselves to be reproached by other nations as unworthy of our ancestral nobility and glory, as a foolish race, as an useless burthen to the earth.† "

* Athenæus, l. IV. c. 19.

† The former of the two last phrases is applied to the modern Greeks in a work of Weigard, a German physician; the latter is used by de Pauw, who borrows it from the ἐπίκοινον ἄχθος ἀρούρης of Homer.

" My rich friends, unite then with the (other) zealous rich of our race, for the name and love of our common country, and contribute each one according to his power, since the country, being in misery, has no public treasury to support schools for the maintenance and instruction of destitute youth. The supporting of teachers at the public expense is an invention and institution of the Greeks, of whom you boast of being descendants. Multiply schools and libraries throughout Greece; send, at the common expense, respectable young men to Europe to bring you the good things from thence, and deliver into their hands the education of the Nation. But unite quickly, while Greece has need of your assistance, if you wish to have the gratitude of Greece. True friends run to their friend's assistance in danger—flatterers do not appear till the danger is over. Instead of repining at an expense for good and useful things, you ought to thank the providence of God for living in circumstances and times, in which, by the superfluity of your possessions, laid out with prudence, you may gain immortal honor, and be named THE BENEFACTORS OF GREECE. With a very little reflection it cannot escape you, that the improvement of Greece has begun, &c.

" From this speedy union of the patriotic rich and of the studious, depends the honor and salvation of Greece. It is a disgrace to us all to bear the contempt of other Nations, and not to be numbered among them, " either as the third, or the fourth, or the twelfth," according to the words of the ancient oracle concerning the Megareans, and not to be reckoned as one of the nations of the earth—we, the descendants of the first wise, of the first great nation of the earth; and at a time, when it is in our power to vindicate our common Country from the reproach of ignorance."

In giving this moderate and sensible advice to his countrymen, the translator of Beccaría seems to have been desirous of steering a middle course between the two parties, into which they had been for some years divided.

One of these were the revolutionists, who were following the steps of the French, and partly under their impulse, were endeavouring to

excite an insurrection with the view of establishing a republic in Greece; the others were the churchmen, and other persons in office under the Turkish government, whose interests were opposed to any change whatever, and even to the progress of education.

The former class printed in Germany and Italy works calculated to rouse the spirit of the Greeks, and stir them up to throw off the Turkish yoke; while the latter had the advantage of a press at Constantinople, from which, under the sanction of the Porte, they issued publications, intended to serve as antidotes to the poison of the revolutionists. One of the most remarkable of these is by Anthimus, patriarch of Jerusalem, printed at the Constantinople press in 1798, and intitled *Διδασκαλία Πατρική*.

After alluding to the different heresies, which the Devil had excited in the course of his warfare upon mankind, the author particularly mentions that of the Latins, and the various branches of Calvinists, Lutherans, and others, which sprang from it. He then congratulates his fellow-countrymen upon their singular good-fortune, and the particular favor of Heaven shown towards them, in raising up in the place of the Greek Empire, which had begun to waver in its orthodox faith, the powerful nation of the Turks, to protect them against the infection of heresy, and to be a bridle to the nations of the Western Church, and a succour to those of the Eastern.

Ἀνήγειρε πρὸς ὄλεθρον τῶν εὐσεβῶν ὁ διάβολος ἐκ τῆς δύσεως μίαν ἄλλην νεωτέραν αἵρεσιν, τὴν λατινικὴν λέγω αἵρεσιν, διαφορετικὴν μὲν τοῦνομα, παρομίαν δὲ μὲ τὰς προλαβούσας, καὶ φέρουσαν εἰς ἀπώλειαν, καὶ μὲ αὐτὴν ἐπλάνησεν ὅλην τὴν δύσιν, ἡ ὁποία αἵρεσις ἐγέννησεν ἔπειτα κλάδους καὶ διαφόρους αἱρέσεις, λουθήρους,

καλβίνους, λουθηρο-καλβίνους, εὐαγγελιστὰς, καὶ ἄλλους ἀναριθμήτους, ἡ ὑπόια ἀφ' ἑαυτῆς ἐγίνησε τὸν ἀφανισμόν της, διὰ νὰ φανῇ ὅτι ἦτον σαθρὰ καὶ ἄστατος ὡς ἀπὸ ἀδίκιμον νοῦν γενομένη.

Ἐδῶ ὅμως πάλιν ἀγαπητοὶ χριστιανοὶ πρέπει νὰ ἰδῶμεν καὶ νὰ θαυμάσωμεν τὴν ἄπειρον τοῦ θεοῦ πρὸς ἡμᾶς ἀγάπην. ἰδέτε λαμπρότατα τὴ οἰκονόμησεν ὁ ἄπειρος ἐν ἐλέει, καὶ πάνσοφος ἡμῶν κύριος, διὰ νὰ φυλάξῃ καὶ αὖθις ἀλώβητον τὴν ἁγίαν καὶ ὀρθόδοξον πίστιν ἡμῶν τῶν εὐσεβῶν, καὶ νὰ σώσῃ τοὺς πάντας, ἤγειρεν ἐκ τοῦ μηδενὸς τὴν ἰσχυρὰν αὐτὴν βασίλειαν τῶν ὀθωμανῶν, ἀντὶ τῆς τῶν ῥωμαίων ἡμῶν βασιλείας, ἡ ὑποῖα εἶχεν ἀρχήσει τρόπον τινὰ νὰ χωλαίνῃ εἰς τὰ τῆς ὀρθοδόξου πίστεως φρονήματα καὶ ὕψωσε τὴν βασιλείαν αὐτὴν τῶν ὀθωμανῶν περισσότερον ἀπὸ κάθε ἄλλην, διὰ νὰ ἀποδείξῃ ἀναμφιβόλως ὅτι θείῳ ἐγένετο βουλήματι, καὶ ὄχι μὲ δύναμιν τῶν ἀνθρώπων, καὶ νὰ πιστοποιήσῃ πάντας τοὺς πιστοὺς, ὅτι μὲ αὐτὸν τὸν τρόπον εὐδόκισε νὰ οἰκονομήσῃ μέγα μυστήριον, τὴν σωτηρίαν δηλαδὴ εἰς τοὺς ἐκλεκτοὺς του λαοὺς. Κατέστησε λοιπὸν ἐφ' ἡμᾶς ὁ παντοδύναμος κύριος αὐτὴν τὴν ὑψηλὴν βασιλείαν (οὐκ ἔστι γὰρ ἐξουσία εἰ μὴ ἀπὸ θεοῦ), διὰ νὰ ἦναι εἰς μὲν τοὺς δυτικοὺς, ὡσὰν ἕνας χαλινὸς, εἰς δὲ τοὺς ἀνατολικοὺς ἡμᾶς πρόξενος σωτηρίας.

The good Patriarch then proceeds to show, that the grand contrivance of the Apostate Angel, reserved for the present age, is the new system of liberty, fair indeed in appearance, but nothing more in fact than a bait, which the Devil, moved by envy at the prosperity of the Eastern Church, has laid to tempt the people to destruction.

Ὁ πρῶτος ἀποστάτης διάβολος, διὰ νὰ ἐκτραχειλίσῃ καὶ αὖθις νὰ φέρῃ εἰς ἀπώλειαν τοὺς ἐγκαταλειφθέντας ἐκλεκτοὺς πιστοὺς, ἐμεθοδεύθη εἰς τὸν τρέχοντα αἰῶνα μίαν ἄλλην πονηρίαν, καὶ ἀπάτην ξεχωριστὴν, ὁηλαδὴ τὸ νῦν ὁρυλλούμενον σύστημα τῆς ἐλευθερίας· τὸ ὑποῖον κατ' ἐπιφάνιαν φαίνεται τάχα κενὸν, ὅσον διὰ νὰ ἀπατήσῃ, εἰ δυνατὸν καὶ τοὺς ἐκλεκτοὺς· ὑπάρχει ὅμως ἕνα δέλεαρ τοῦ διαβόλου, καὶ φαρμάκι ἀληθινὸ διὰ νὰ κατακρημνίσῃ τοὺς λαοὺς εἰς τὴν ἀπώλειαν καὶ ἀκαταστασίαν. ἐπειδὴ καὶ τιτρώσκεται ὁ πονηρὸς τὴν καρδίαν βλέπων πεπατημένας τὰς

τόσας αὐτοῦ κατὰ καιρὸν ἐπινοηθείσας ψυχοβλαβεῖς δολιότητας, καὶ ἀκμάζουσαν ἐν τῇ κραταιᾷ βασιλείᾳ τάυτῃ τὴν εἰς Χριστὸν ὀρθόδοξον πίστιν καὶ ἀπὸ τὸν φθόνον καὶ αἰσχύνην του ἐκπεκαλέσθη, ὡς ἀπηλπισμένος, εἰς βοήθειαν ὅλα τὰ πνεύματα τῆς πονηρίας, διὰ νὰ κατασκευάσῃ τὴν νεοφανῆ καὶ ἔντεχνον αὐτὴν γαγίδα, ὑποῦ νὰ πέσουν τέλος πάντων εἰς αὐτὴν καὶ οἱ πκλοὶ Χριστιανοὶ, νὰ χάσοὶν τὸν οὐράνιον Βασιλείαν, καὶ νὰ βασανίζωνται αἰωνίως μὲ αὐτὸν.

He then proceeds to prove the assertion, and points out the state to which Venice and other parts of Italy have been reduced, by trusting to this fantastic system of liberty, the effects of which are only murders, rapine, impiety, destruction both of soul and body, &c.

The address is concluded, according to the Romaic fashion, with some στίχοι σολιτικοὶ. The same arguments and doctrines are here repeated in verse, and the author insists particularly upon obedience to the temporal power.

Πρὸ πάντων λέγει ἡ γραφὴ νὰ κάμνωμεν δεήσεις,
ὑπὲρ τῶν βασιλέων μας πάντοτε καὶ ἐτίσεις.
Καὶ πάλιν νὰ πειθώμεθα ἀρχαῖς ὑπερεχούσαις,
ὡς κατὰ θέλησιν θεοῦ τὸ κράτος κατεχούσαις.
Καὶ πᾶς ὁ ἀνθιστάμενος τοιαύτῃ ἐξουσίᾳ,
ἐναντιοῦται φανερὰ τῇ προσταγῇ τῇ θείᾳ.
Καὶ αὖθις ἐν χειρὶ θεοῦ καρδία βασιλέως,
ὅτι καὶ νεύσει τῇ αὐτοῦ κινεῖται οὐκ ἀλλέως.
Ἀπόδοτε τὰ καίσαρος τῷ καίσαρι φωνάζει,
καὶ τῷ θεῷ τὰ τοῦ Θεοῦ ἀφεύκτως μᾶς προστάζει.

SECTION THE FOURTH.

OF THE TZAKONIC DIALECT.

It has already been stated, that the only part of Greece, which possesses a dialect materially different from the ordinary Romaic, is a small district in the mountains, bordering the West side of the Gulf of *Nauplia*, and anciently forming the boundaries between the states of *Argos* and *Sparta*. Stephen Gerlachius, who was at Constantinople in 1573, as chaplain to the Imperial Ambassador, is the first among the moderns, who mentions the existence of this peculiar speech. In a letter* to Crusius, after noticing the resemblance of the various provincial dialects, he adds, that the only people, who are not understood by the rest of Greece, are the Zacones, who inhabit fourteen villages between *Nauplia* and Monemvasía.

These fourteen are now reduced to three large villages in the mountains, called Prastó, Kastánitza, and Sítina, and four smaller

* Turco-græcia, Lib. 7. Not. in Epist. 7 and 8.

ones near the sea. As the last serve only for the winter residence and maritime traffic of the Prastiotes, the population may be considered as confined to the three towns just named, and may be reckoned at 1500 families, of whom more than half are in Prastó. The whole district, including seven detached convents, is called Tzakonía or Tzakoniá (Τζακονιὰ),* a name evidently corrupted from that of the ancient *Laconia*, of which province it formed the Northern extremity. Under the Venetians, Tzakoniá, by them written Zaccunia, gave name to a province including all *Laconia*, and great part of *Arcadia*, and in their time, it is very probable that the dialect was much more in use than it is at present, extending, perhaps, as Tzakoniá is generally marked in our maps, over the whole ridge as far as Monemvasiá.†

Prastó is evidently a name corrupted from that of *Prasiæ*, a frontier town of *Laconia*, the ruins of which are found at St. Andréa, on the sea-side at the foot of the hills of Prastó.

The season, and other circumstances, in which I passed through Tzakoniá, were unfavorable to obtaining so many particulars of the

* It is a very common corruption among the vulgar to change the accent of words (especially proper names) ending in *ία* from the penultimate to the last syllable, thus making the *ια* a diphthong.

† This is a small fortified town upon a high rock, in the bay of *Epidaurus Limera*. It was anciently a promontory, called *Minoa*, but is now an island, connected with the coast of *Laconia* by a bridge. The name of Monemvasía derived from the circumstances of its position (*μόνη ἐμβασία, single entrance,*) was corrupted by the Italians to Malvasía; and the place being celebrated for the fine wines produced in the neighbourhood, Malvasía, changed to Malvoisie in French, and Malmsey in English, came to be applied to many of the rich wines of the Archipelago, Greece, and other countries.

Tzakonic dialect as I wished. It sufficiently appeared, however, that the poverty of the district (obliging the men to seek their fortunes as laborers, tradesmen, and artizans, in other parts of Greece) has had the same effect, which begins to operate in other colonial districts of Greece, namely, in confining the use of the language to the women; and that in consequence the Tzakonic dialect is falling into disuse, especially since many of the Prastiötes have become sailors, and have engaged in the maritime commerce of the neighbouring island of Spétzia. I was told by one of the natives, that in his memory the dialect was more copious and more generally spoken than it is now, when every person is familiar with Romaic.

The following comparison of Tzakonic and Romaic words will be sufficient to show that the Tzakonic contains some slight vestiges of the ancient Doric, and some Hellenic words, in instances where they are not found in the vulgar Greek; but upon the whole it may be considered as an ill-sounding *patois*, with much less resemblance to ancient Greek than the common Romaic, and in a few years, if Prastó continues to increase in opulence and commerce, and the other two towns, being farther removed from the sea, to diminish in population as they have lately done, will probably be almost obliterated.

Though Gerlachius ascertained the existence of this dialect by his inquiries at Constantinople, in other respects his information was erroneous—first, in supposing it had any relation to the ancient Ionic, instead of the Doric, as might have been expected from the name and position of the district—and again, in imagining, that it approached so nearly to the ancient language, that the natives could understand

Hellenic, though they were unable to comprehend Romaic* — a singularity, which the reader, who examines the following specimens, will hardly think possible, even 240 years ago, when Gerlachius wrote.

It hardly ever occurs that the Tzakonic dialect is written; in the vocabulary, which follows, however, the Tzakonic words are inserted in Greek letters, in order to compare them the more easily with Romaic, with which view they were so written upon the spot.

* His words are as follow:—

"Exceptis Ionibus, qui in Peloponneso inter Nauplium et Monembasiam 14 pagos inhabitantes, antiquâ linguâ, sed multifariam in grammaticam peccante, utuntur, qui grammaticè loquentem intelligunt, vulgarem verò linguam minime. Hi Zacones vulgò dicuntur."

Tzakonic.	*Romaic.*	*English.*
Ἔζω	Ἐγὼ	I
ἐκιοῦ	σὺ, τοῦ λόγουσας	thou, you
ἐμί	ἐμεῖς	we
ἔτρα	ἐκείνοι	they
ἔμι	εἶμαι	I am
* ἔσσι	εἶσαι	thou art
ἔνι	εἶναι	he is.
ἔμε	εἴμεθα	we are
ἔσσα	εἶσθε	ye are
εἶναμι	εἶναι	they are

Most of the verbs are declined by annexing the inflexions of ἔμι to an indeclinable root, and a consonant (commonly ρ) is inserted to fill up the hiatus between the vowel ending the root, and the initial of ἔμι—thus,

Tzaconic.	*Romaic.*	*English.*
κασσιμενε᾽ ρ᾽ ἔμι	κάθομαι	I sit
κασσιμενερίσσι	κάθεσαι	thou sittest
κασσιμενερένι	κάθεται	he sits
&c.		
τζαγώρεμι	περιπατῶ	I walk
πουλούρεμι	πουλῶ	I sell
πιλαλούρεμι	τρέχω	I run
σιούρεμι	τρώγω	I eat
οὐκτουπούρεμι	κτυπῶ	I strike

* σσ or σι is to be pronounced like our sh, and τζ like our ch.

Tzakonic.	*Romaic.*	*English.*
πραγιαζούρεμι	πλαγιάζω	I lie down to sleep
νιούρεμι	ἀκούω	I hear
κοφώνεμι	κόφτω	I cut
ἐγγούρεμι	πηγαίνω	I go

At other times ἔμι is prefixed to the verb—as,

Tzakonic.	*Romaic.*	*English.*
ἐμ' ἔγγου	πηγαίνω	I go
ἔμι μιλοῦ	ὁμιλῶ	I speak
ἐμ' παριοῦ	ἔρχομαι	I come
ἐμ' χάνου	χάνω	I lose
βρέχου	βρέχει	it rains
οὐκτουπού' ντ' ἔμι	σὲ κτυπῶ	I strike you.
τζέσ σ τελοῦ;	τί θέλεις;	what wish you?
τζέσ σ κουνιοῦ;	τί γυρεύεις;	what seek you?
ἐγγουντέρεμε	πᾶμεν	let us go
κεφαλ' ἀρία	μοῦ πονεῖ τὸ κεφάλι	my head aches

Sometimes the usual Greek terminations are used in the inflexions of verbs, chiefly in the imperative mood—as,

Tzakonic.	*Romaic.*	*English.*
νιλείετε	ὁμιλεῖτε	speak
τζάχετε	πᾶτε ὁμπρός	go forward, walk on

Tzakonic.	*Romaic.*	*English.*
δράνιτζε	τρέχετε	run
ἔζου ἐζάχα	ἐπῆγα	I went
ἔδαρι	τώρα	now
ὀγὶ	ἐδῶ	here
ὄρ᾽ ογὶ	ἐδῶ, ἐὼ	here, hither
ἔα ὄρ᾽ ογὶ	ἔλα ὧ	come hither
ὀγὶ ἔμι ἔζου	ἐδῶ εἶμαι	here I am
ἐπὰ ἴνι	ἐκεῖ εἶναι	there he is
τὰς ἴ	ποῦ ;	whither?
πὶ ;	ποῦ ;	where?
τὰς ἔγγω ;	ποῦ πᾶς ;	whither do you go?
πὶ ἔσσα ἐκιοῦ ;	ποῦ εἶσαι ;	where are you?
ἀπὸ κιὰ ;	ἀπὸ ποῦ ; πόθεν ;	whence?
ἀπὸ κιὰ ἐσπαριοῦ ;	πόθεν ἔρχεσθαι ;	from whence come you?
ἀπὸ τὴν Μισὸρὰν ἐμ᾽ παριοῦ	ἀπὸ τὴν Μιστρὰν ἔρχομαι	I come from Mistrá
γροῦσσα	γλῶσσα	tongue
ψίλου	μάτια	eyes
τοῦμα	στόμα	mouth
σιούκου	μύτη	nose
ἀβοτάνη	αὐτιὰ	ears
σταγάνι	πηγοῦνι	chin
κόρμο	κορμὶ	body
πούι	ποδάρια	feet
δατύλου	δάκτυλα	fingers
ψούχα	ψυχὴ	soul
κάρα	φωτιὰ	fire
κάλα	ξύλον	wood

Tsakonic.	*Romaic.*	*English.*
τζία At Kastánitza, τζίλα, κέλα	σπίτι	house
παναθούρα	παραθύρι	small door, window
ἀνθρούπος, ἀνθρούπου	ἄνθρωπος, ἀνθράπου	man (the genus)
ἄτζοπος	ἄνδρας	man (the male)
γουναίκα	γυναῖκα	woman
βοῦ	βοδιὰ	oxen
κούλικα	ἀγελάδαις	cows
προύατα	πρόβατα	sheep, wethers
ἄρτιμα	τυρὶ	cheese
κρὶ	κρέας	flesh, flesh-meat
μαυχάλα	λαγκάδι	valley
σσίνα	βουνὶ	mountain
μπορίτζια	ἐλάτια	pine-trees
τζούα	δένδρα	oak-trees
ἄμπελι	ἀμπέλια	vines, vineyards
ἐλίαι	ἐλιαῖς	olive-trees
μπότζια	σταφύλια	grapes
ἐράτζι	ἀλέτρι	plough
πέτζ	πέτρα	stone
ἤλι	ἥλιος	sun
οὐρανὶ	οὐρανὸς	sky
σύγνεφο	σύγνεφα	clouds
ὕπρι	ὕπνος	sleep
τυχτικὸ	τύχη	fortune
βάρνου	βαρὺς	heavy
καΐτζι	καΐκι, βάρκα	boat

All the numbers are the same as in Romaic, except

τζία	τρία	three

The following are some examples of Hellenic words preserved with little or no corruption in this dialect, and not in use in Romaic :

Tzakonic.	*Romaic.*	*English.*
ὦρα	ἰδοὺ	see, behold
ὡράκα	εἶδα	I saw
ὡράκετε ;	εἴδετε ;	have you seen ?
νεμὰ	βοσκὴ	pasture
νομεῖς νομεῖσι	βοσκοὶ	shepherds
ὄνο	γαϊδούρι	ass
ἔριφα	κατζικάκι	kid
ἐνέγκατε τὰ ἐρίφια ;	ἠφέρετε τὰ κατζικάκια ;	have you brought the kids ?
παρῆτε	ἐλᾶτε	come
ποταμὸ	in R. more frequently ποτάμι	river
χώρα	χωριὸν	village
ἀλλάϊ from ἐλαῖον	λάδι	oil

The only trace of the Doric dialect that I could discover, unless ἔμι may be so considered, was the accusative in αν instead of ην—as

τὰν ψύχαν	τὴν ψυχὴν	the soul
τὰν πορειὰν μ' ἤγγου	παγαίνω τὴν στράταν μου	I go my road

Ἀμέρα is said to have been formerly used for ἡμέρα, but it is no longer so.

SECTION THE FIFTH.

Remarks upon the pronunciation of the Modern Greeks—as to the letters of the Alphabet—as to Accent—General Observations upon their Education—Literature, &c.

In concluding these observations upon the Romaic dialect, it may be right to offer a few words upon the pronunciation of Hellenic by the modern Greeks.

This shall be done without presuming to enter into the difficult question respecting accent and quantity, which has long occupied and eluded the researches of so many of the learned, and upon which I could not hope to add any thing to the excellent remarks of the author of an "Inquiry into the principles of Harmony in Language," and of his Reviewer in the Twelfth Number of the Edinburgh Review. The present remarks are suggested entirely by the author's acquaintance with the modern Greeks and their dialect.

Their pronunciation of Hellenic, whether prose or verse, is regulated, like their own speech, solely by accent,* to which rule there seems nothing to be added, except that they have a sort of cadence in reciting, which has evidently been derived from the mode of chaunting in the Greek church, and has been taught them in their youth by the priests, who keep the grammar-schools.

The author of the Inquiry, above alluded to, has proved that accent, and not quantity, is the regulator of harmony in Latin and Greek poetry, according to our method of reading it†; for example,

* In confounding the three accents, the modern Greeks have shown the same loss of the nice perceptions of their ancestors, as in their want of distinction between so many of the vowels and diphthongs. It is curious, however, to observe with what facility Greek boys learn to distinguish the accentual notes, scarcely ever deviating from the practice observed in Hellenic, except when such deviations have arisen from the corruptions, or other changes of the words themselves in their conversion into Romaic. Thus *ἀμαυρὸς, obscurus*, has been converted into *μαῦρος, black*. In the word *ψαμίον, frustulum*, the *ον* having become obsolete, *ψωμὶ, bread*, is now written with a final grave. Thus also *κεφάλιον*, by the usual preference of the lower Greeks, assumed the place of *κεφαλὴ*, as the common word for *head*, and by the elision of the *ον* became *κεφάλι*, which (the sound of *ι* and *η* being the same) may be mistaken for the old word, with a change of accent.

† A single example will be sufficient to show that quantity is not considered in our mode of reading Greek verse. In the first line of the Iliad we read the word *θεα* with the accent on *θε*, which is short, being the third syllable of a dactyl. In the word *οὐλομενην*, in the second line, we also lay the accent upon a short syllable, the second of a dactyl. The Greeks, therefore, in placing the accent on the *α* of *θεα*, adapt their pronunciation to quantity in an instance wherein we do not: and in accenting the third syllable of the dactyl in *οὐλο-μενην*, they only recede from quantity in the same degree as ourselves. In the same manner we accent the short syllable of *cano*, and one of the short syllables of *Italiam*, in the first and second lines of the Æneis. The difference between the Latin and Greek in these instances is, that the accent in use among us coincides with that of the former and not with that of the latter.

that a hexameter verse is read by us, as if it were formed by a particular application of the accentual rules of our own poetry, not as if it were "a verse of six feet of the even rythmus decided by simple measure of time, or arrangement of quantities," but as if it were "a verse of five feet of the triple rythmus indicated by arrangement of accents." "A hexameter verse, to please us, must have five strong accents, the three former, whether on long or short syllables, matters not; the two last must be on syllables long by rule." The harmony of Latin verse, therefore, according to our mode of reciting it, is not governed by quantity, but by the same kind of accent, which creates the harmony of Italian, Spanish, or English poetry.

Whether this be the method of the ancient Romans, it is unnecessary here to inquire: it is sufficient to observe, that the accentual harmony of the modern European languages is applicable to Latin verse, although constructed according to very different laws from our own, in such a manner as to produce a very satisfactory degree of harmony, and yet not interfere with the rules of accent in that language, because those rules are very simple, and nearly approach our own: but when applied to Greek verse, (to which, ignorant of the real nature of metrical harmony among the Greeks, and observing the effect it had upon poetry of the same construction in Latin, it was very natural for us to apply it,) it has often been found at variance with the accents of that language: and that the accents required in reading a hexameter verse according to our method, although they will always fall upon the true accented syllable in Latin, will very often fail of that effect in Greek: and hence the prejudice against Greek accents, and the neglect into which they have fallen.

These remarks, upon a subject which has been so ably elucidated by the diligence, learning, and sagacity of the author of the History of Greece, would have been more than superfluous, if they had not been in some measure necessary to show why the modern Greeks, who are as ignorant of the principles upon which the harmony of ancient prosody depended, as the English, or any other nation in Europe, are incapable of giving, or at least unwilling to give, even that kind of harmony to Greek verse, which is in practice among us, and which, though in all probability very different from the true ancient harmony, will, in this country be thought preferable to the accentual recitation, or, as it commonly appears to us, the total want of harmony in the method of the modern Greeks.

It must here be particularly observed, that our mode of reading ancient verse, as it was applied by the nations of Europe, first to Latin and then to Greek, has never been adopted by the Greeks themselves. When they lost the practice of composing in verse, constructed according to the rules of their ancestors, and began to adopt the accentual metre, which has been continued to the present day, none but the most learned and curious among them retained any knowledge of ancient prosody, and it may be conjectured, that even these, though acquainted with the rules for constructing Greek verse, were ignorant of the proper mode of reciting it.

At present there are very few Greeks, even of those who can understand and admire the poetry of the ancients, that have any familiar knowledge of the rules, by which it is constructed. If learnt, they are soon forgotten, for the same reason that accents are neglected among us. We are negligent of Greek accents, because they

interfere with quantity, and the modern Greeks are inattentive to the laws of syllabic quantity, because they interfere with accent. If the Greeks should ever become more familiar with Latin literature, which they despised when they were independent, and under their present oppression have not the means of acquiring, they might perhaps in time adopt the same method of reading Greek verse that we now employ. The only modern Greek I ever met with, who had acquired this habit, had been educated in Italy, and was a very good Latin scholar; but he seemed perfectly sensible, that it was not the true ancient method of reciting Greek poetry. I have known modern Greeks, who had a perfect familiarity with the best writers among their ancestors, and in many cases that superior feeling of them, which it is natural to expect in men, still speaking a dialect of the same language, but who never bestowed a thought upon ancient prosody, who made the same objection which an Englishman would make, to the exact observance of quantity in the recitation of verse, namely, that it would often divide the words, and render them unintelligible to the hearer; and in short, who could not at all comprehend the kind of harmony we give to Greek verse, by applying Latin accent to it.

Every person who hears a modern Greek recite Hellenic compositions for the first time, considers his accent destructive of every kind of harmony, and subversive of all the laws of prosody; and he generally finds, after a short time, (though it may perhaps be the reverse at first,) that this tone is still more injurious to the harmony of prose than of verse. The harmony of the former depends upon the same principles as that of the latter, but being (as it were) poetry of a looser texture, it seems more affected by the removal of that accent,

which we have been accustomed to give it; whereas, in the latter, the mechanical division of the lines, the different nature of the diction, and the occasional conformity of *our Latin* accent with that of the modern Greeks, never fails to remind us that what we are reading is verse. As the stranger becomes familiar with Romaic, he becomes sensible of the superior harmony of modern accent in conversation, and is at length much more shocked at hearing the ancient words, contained in Romaic, pronounced according to the mode he has been taught at school, than at the supposed violation of quantity in the recitation of ancient compositions. Such at least was the progress of my own feelings upon this subject, as well as of several others in similar circumstances, with whom I have conversed.

That we should be able, in reading Hellenic compositions, in verse or prose, to adhere to modern Greek accent, and at the same time to give them a sound perfectly harmonious to our own ears, formed as they are to the very different laws of poetical harmony, inherent in all the modern languages derived from the Teutonic and Sclavonian, seems extremely difficult in practice: but the attempt is well worthy the attention of scholars, and must be materially assisted in its success by the remarks of the two writers already referred to.

The right pronunciation of the letters of the Greek alphabet is a question quite distinct from that of the reconciling of accent with quantity.

The sounds of some of the vowels and diphthongs are so nearly allied to one another, and in all nations and languages are subject to so much fluctuation in different ages and provinces, that this branch of

the inquiry seems of very little importance, compared with the other. The conversion, in particular, of the diphthongs into the simpler sounds of e and i, in the manner of the modern Greeks, is so easy and natural, that parallel instances of all these changes might probably be found in the modern languages of Europe.* In addition to these considerations, the long reign of barbarism may naturally be supposed to have produced in regard to the sounds of the Greek letters, the loss of some of the nicer distinctions of more civilized times, so that we may be allowed to dissent from the propriety of some of the sounds given to them by the modern Greeks, although generally disposed, even in this part of the inquiry, to appeal to their authority.

In the important vowels *A, E, I,* we might reform our practice by theirs, without any fear of error, and in so doing conform to the customs of the rest of Europe; and when the direct testimonies † of the ancients themselves are referred to, and when it is considered that the Italians originally borrowed their alphabet from the Greeks, and that both nations now pronounce *A, E, I,* in the same manner, there can be little presumption in saying, that the common practice of South Britain in their pronunciation is erroneous, and ought to be corrected.

* Villoison (Anecdota Græca-Diatriba, Note, p. 127.) has collected several authorities to prove that the *αι* and *ε*, and *οι* and *υ*, were confounded as early as the 9th century. Some existing Greek inscriptions seem to indicate a difficulty in distinguishing these sounds at a much earlier period, but nothing of weight has yet been brought forward to prove that the sounds were alike in the most polished ages of Greece.

† See most of the authors quoted in the next note.

In the utterance of Eta we accord with the Greeks, and differ from the rest of Europe; yet, when it is considered, that in all inscriptions of a date anterior to the invention of *H*, *E* is used in its place: that in all Latin words taken from the Greek, *H* in the latter is supplied by *E* in the former; that the very names of Epsilon, Eta, and Iota, and the circumstance of *I* expressing a vowel, which might be either long or short, prove that the relationship subsisted between Epsilon and Eta, and not between Iota and Eta, as the modern Greeks imagine: and when to these strong arguments are added so many direct testimonies of ancient authors,* it may be concluded, that the modern Greeks do not conform to the practice of the polished ages of Greece in their pronunciation of Eta. It would rather seem that Eta was sounded like the Tuscan open e, and bore the same relation to Epsilon, that the second e of the word *eterno* bears to the first, or the first of *bene* to the second.

The modern Greeks, however, would as soon acknowledge the Pope's supremacy, as that the French and Italians are right, and

* Cratinus ap. Eustathium in Homerum, p. 768 & 1721. Ed. Romæ 1550.
Plato—Cratylus, Vol. 1. p. 427. Ed. Serrani.
Dionysius Halicarn. περὶ συνθέσεως ὀνομάτων.
Varro de Re Rusticâ, l. 2. c. 1. § 7.
Ausonius, Eidyllium 12.
Sextus Empiricus adv. Grammaticos, l. 1. c. 5.
Terentianus Maurus de Syllab. v. 77. 171.
Eustathius in Homerum, p. 592. 768. 1721.
Scaurus de Orthographiâ.
Priscian, l. 1. de Accidentibus Literæ.
Marcian. Capella.

themselves wrong, in the sound given to Eta. The only argument, which appears to favor them, may be derived from some inscriptions, which I copied in Greece, of the date of the Roman Empire, where some words are found mis-spelt with *I* in the place of *H*, which would seem to imply that the sounds were nearly the same, or that in some parts of the country, at least, the modern corruptions date as far back as the earliest periods of the grand decline of taste and genius in the ancient world.

The utterance which we generally give to Omicron differs from that of the modern Greeks, and can hardly be otherwise than incorrect. Among us it has in most instances the sound which may be called in English the short *aw*,* as in ὅπλον, ὅλβος, and universally in the termination *os* sounded in the English manner; whereas, among the Greeks, the sound of Omicron is invariably that described by Dionysius of Halicarnassus, being the same as the close Italian o, in fuoco, molto, or the English o in *open*.

The modern Greeks afford us no assistance in discovering the true sound of Omega, as they give the same sound both to Omicron and Omega, and often write the one letter for the other. Nor does the Italian language preserve the same resemblance in its close and open o to the Omicron and Omega, as it does in the close and open e to the Epsilon and Eta, for the Tuscan open o is the same kind of vowel sound as the English aw. Thus the o in the Italian words *nobile*, *gioja*, and in the English words *offer*, *object*, are the same species of vowel-sound, and neither of them is in sound an o, but may be expressed in English by *aw*.

* The vowel-sounds in the words *job* and *jaw* are examples of the short and long *aw*.

The true sound of *B* and *H*, at very distant periods of time, seems to be proved from Cratinus, Varro, and Eustathius, who all considered the bleating of sheep as well represented by βῆ. Plato* likewise characterises β as ἄλογον, or producing no sound of its own; a description by no means suitable to the modern Beta, equivalent to our V; which, although seldom so reckoned in grammars, is as much a semivowel as F, or any other. In a later age, Ausonius declares the Latin and Greek *B* to have had the same power. Terentianus minutely describes the mode of pronouncing it, and the slight difference between B and P. It seems likely, therefore, that in the politest times and places of Greece, Beta was sounded like our B, and perhaps finally assumed the sound of V, in the same age which gave birth to the Romaic dialect, as we find Anna Comnena in the twelfth century, using μπ to express our b in the word Robert, which she writes Ῥομπέρτος. †

There are many reasons for supposing the modern Greek pronunciation of *Δ* to be an innovation—1. It is not likely that the Greeks should have been without a character to represent the simple and

* Plato—Theætetus, Vol. i. p. 203. Ed. Serrani.

† The Latin V, and the Greek *B*, *Τ*, *ΟΥ*, rough Aspirate and Digamma, must have been all very nearly allied. For *B*, *Τ*, *ΟΥ*, are all used in the place of the V of Latin names—thus Severus, in Greek inscriptions, is found written *ΣΕΒΗΡΟΣ*, *ΣΕΟΤΗΡΟΣ*, and *CETHPOC*—δῖς, i. e. *OFIΣ* and ovis, are the same word, and ἱσθῆς and vestis; in the Macedonian dialect *ΦΕΡΕΝΙΚΗ* became *ΒΕΡΕΝΙΚΗ*; and in the Laconian, ἄγω, I break, was *ΒΑΓΩ*.—A remnant of this Laconism, or Dorism, is preserved to the present day in the name of the Laconian town, which in our copies of Homer is written *ΟΙΤΤΑΟΣ*, but is now written *ΒΟΙΤΤΑΟΣ*, and pronounced Vitilo, if its sound be expressed in Italian letters.

natural sound of our d, as they must have been in the case of its having been articulated like the Romaic δ:—2. The corresponding letter to δ in Latin was d, and its sound is invariable in all the modern languages sprung from the Latin:—3. Dionysius,* in describing β, γ, δ, as having an epicene nature beween mutes and aspirates, seems clearly to show they were not sounded in the present manner of the Greeks, in whose mouths they are as much aspirates as φ, χ, θ. By pointing out at the same time their near alliance to aspirates, he suggests a natural mode of accounting for the present practice of the Greeks, and it is not improbable that in some periods or dialects of antiquity, they were sounded in both manners,† the transition from the one to the other being so easy. Another argument against the modern pronunciation of δ may perhaps be adduced from the passage in the Thesmophoriazusæ of Aristophanes, where the Scythian, who can utter none but the simple labial and dental sounds of π and τ, and is

* Dionysius Halicarnasseus περὶ συνθέσεως ὀνομάτων—

Τῶν δὲ καλουμένων ἀφώνων ἐννέα ἐστιν, τρία μὲν ἐκτὶ ψιλα, τρία δὲ δασέα, τρία δὲ μεταξὺ τούτων· ψιλὰ μὲν τὰ τὲ κ, καὶ τὸ π, καὶ τὸ τ· δασέα δὲ τὸ τὲ χ, καὶ τὸ φ, καὶ τὸ θ· κοινὰ δὲ ἀμφοῖν τὰ τὲ γ, καὶ τὸ β, καὶ τὸ δ.

And again with regard to the δ,

Ψιλὸν μὲν γάρ ἐστιν αὐτῶν τὸ τ, δασὺ δὲ τὸ θ, μέσον δὲ καὶ ἐπίκοινον τὸ δ.

† At first sight it may be supposed, that the foregoing passage of Dionysius, particularly the word κοινὰ, warrants the conclusion, that they represented both sounds; but this can hardly be admitted. Our B, G, D, are exactly between (μεταξὺ) mutes and aspirates: pronounced in the manner of the modern Greeks they are complete aspirates.

forced to substitute them in the place of the aspirated forms of the same consonants, namely, φ and θ, nevertheless finds no difficulty in the utterance of δ, which would have produced the same embarrassment as φ and θ, had it been pronounced by the Athenians with the aspirated sound of the modern Greek δ, or our hard *th* in *they*.

The passage in Dionysius, just referred to, will also induce us to consider the modern pronunciation of Gamma, although by no means destitute of elegance, to be different from that generally observed by the ancients.

Our practice in confounding K and X cannot be that of the polished ages of Greece, and in adopting the modern X we should avoid the ambiguity to which we are now liable, and add much to the softness and melody of our pronunciation.

The loss of the diphthongal sounds is the greatest defect in modern Greek pronunciation, and a point, in which it would be better to adhere to our own faulty method, than to adopt one which leads to the neglect of orthography and etymology. If, however, we follow the Italian articulation of the Greek α, ε, ι, there seems no reason why we should not also adopt the Italian sounds of ai, ei, oi, pronounced as proper diphthongs, that is to say, with a new sound, formed by the rapid utterance of the elements of which they are composed. In this case αι in Greek will be pronounced by us nearly as it is at present, or rather with a sound between that and our long i in *fire*— ει will be like the French ei in *peigner*, and οι, instead of the barbarous sound of *awy*, which the English are taught at school, will have that of the Italian oi in *oimé*, but shorter, as the Italians

acknowledge no diphthongs. The same rule seems to be the best guide to the articulation of the other diphthongs, and there are none but those compounded of ϝ, that are liable to difficulties. It is fair to presume, that the original sound of this letter was the same as the Italian u, this being the lineal descendant of the Latin u, which we know to have been borrowed in the most ancient times from the Greek alphabet, under the form of V. In the age of Aristophanes, however, who represents * the sound made by the sycophant in snuffing up the smell of the roast-meat, by a verse composed entirely of the letter ῦ circumflexed and aspirated, it would rather seem to have been a slender form of the French eu; and it may be remarked, that this sound agrees very well with the character of the later υ, given by the Latin grammarians, who describe its sound as between Iota and ου, nor does it differ from that which may be conjectured from its having been then called ϝ ψιλὸν, or the slender and unaspirated form of the more ancient Greek Vϝ, which was the same as the Phœnician VAV and Latin V, and when a vowel had the force of the English oo, or Italian u, and when a consonant that of the English W. In the uncertainty wherein the want of any direct evidence leaves us as to the sound of the diphthongs compounded of ϝ, we should preserve a sufficient distinction, and yet avoid the possibility of being far removed from the practice of the ancients, by giving to ϝ the sound of the French eu; to αϝ,† the sound of the Italian *au*, or

* Plutus, v. 806.

† That this was really the sound of the Greek ΑΥ in the most polished periods of antiquity, is proved from Aristophanes, who uses αὖ, αὖ, to express the barking of a dog, (Vespæ, v. 898.) The word βαΰζω, *I bark*, may perhaps be adduced to prove the sound both of β and αυ.

our ωυ, to ω, the Italian sound of eu, but uttered as a proper diphthong, that is to say, with the sound of two vowels and the time of one, which is nearly the sound given to it by the modern Greeks, —and to οϊ, the sound which that diphthong has in the Romaic and French languages.

The Greeks, who in general insist upon the propriety of their pronunciation in every respect,* lay much stress upon the authority of Sextus Empiricus adversus Grammaticos, l. 1. c. 5. where he contrasts the simple sounds of αι, ει, ου, with ρα, composed of two distinct sounds. Those diphthongs certainly are simple when compared with ρα, and they are also simple, inasmuch as they cannot be divided into their component elements without losing their peculiar character, but they are compound, when compared with vowels. The modern Greeks overlook another passage in the same chapter of Sextus Empiricus, where he distinctly asserts, that Eta was the long Epsilon.

Another instance which they adduce in support of their own pronunciation of the diphthongs, is the passage in Thucydides, (l. 2. c. 54.) where he says that the plague of Athens put an end to the controversy, which had long existed respecting a word in the following verse, supposed to have been an ancient prophecy:

Ἥξει Δωριακὸς πόλεμος καὶ λοιμὸς ἅμ' αὐτῷ.

* This persuasion of the modern Greeks has been my chief inducement for inserting the present remarks upon the power of the Greek letters, in most of which the learned reader will assuredly find little novelty, after having read the works of Mr. Knight and Mr. Mitford.

Some persons having before contended, that it should have been λιμὸς, famine, and not λοιμὸς, pestilence. But this by no means proves that the sounds of λοιμὸς and λιμὸς were exactly alike. To produce an ambiguity, it is sufficient that they were nearly so.

The modern Greeks give to ε and αι the same sound—but ἑ, ἓ, and αἑ αἓ, being often used by the Hellenic tragedians to represent notes of lamentation, and not unfrequently following one another in the same passage, can hardly have been intended to denote the same sound. It would appear, however, from some inscriptions, which I copied in Greece, where *KAI* is written *KE*, that a coincidence of sound in regard to αι and ε prevailed (in some parts of Greece at least) before the translation of the seat of empire from Rome to Constantinople. The transition from αι to ε, or to express it in English, from ay to a, would seem, from the practice of our own language, to be a very natural one; for we find, that the diphthong *ai* (in the word *maid* for example) has been generally softened into the Italian or Romaic e, although still pronounced in several parts of the country with the broad Italian sound of those two vowels.

Though such an innovation in our utterance of some of the letters of the Greek alphabet as has here been imagined, would be an approximation to the method of the modern Greeks, which ought always to be looked upon as the best general authority upon the subject, we shall still be unintelligible to them, unless we adopt their accent. This change would have an effect far more striking than any reformation in the letters. It would thoroughly alter the character of the language to the ear; and its adoption, therefore, can only be contemplated as possible, when the Romaic dialect, becoming as

familiar among us as French or Italian, shall have accustomed our ears to Greek accent. And yet it is very difficult to believe that words, every letter of which is in many instances the same, as in the time of Eutripides or Xenophon, should now have a totally different sound, and this not by any operation that can be traced to the prevalence of local corruptions, or the progress of barbarism, but by a complete change of system in regard to accent, admitting of scarcely any exceptions; for although there was some variety in the accents of different ancient dialects, and that hence the accentuation of Latin arose from its parent stock, the Æolic, which was inimical to an accent upon the last syllable, yet these were little more than local peculiarities, the practice of which was lost not long after the later Attic or Hellenic became the only standard of propriety.

If it be admitted that the mode of accentuation, as observed in reading Greek in our schools, is that of the ancients, we must also conclude, that the descendants of a people, who have been less mixed with foreigners than any other nation of the South of Europe, and still inhabit the same countries, where the names of places have in many instances continued to be the same, from the most distant ages of which we have any historical knowledge, have entirely altered and disfigured those names, in giving, for instance, the sound of *Λάρισσα*, *Ἕλυμπος* or *Ὄλυμπος*, *Ἔγριπος* or *Εὔριπος*, *Κάρυστος*, *Κόρινθος*, *Οἰνόη*, *Καλιρρόη*, *Ἐπίδαυρος*, *Κηφισσιὰ*, with the tone upon the accented syllable,* to the

* It is almost unnecessary here to repeat a remark, which has often been made upon this subject—that the elevation or depression of tone in a syllable, has not necessarily any thing to do with its quantity or extension; and that the accent on the first syllable of *Ὄλυμπος* no more makes that syllable long in point of time, or the second syllable short, than the accent on the

places formerly called *Λαρίσσα*, *Ὄλυμπος*, *Εὐρίπος*, *Καρύστος*, *Κορίνθος*, *Οἴνη*, *Καλλίρροη*, *Ἐπιδαύρος*, *Κηφίσσια*, with the accent upon the long syllables—and it is so much the more unnecessary to make this violent supposition, as we have an easy and natural mode of accounting for the rise and progress of our own mode of pronouncing Greek, by tracing its accentuation to the Latin tongue. *

To the foregoing examples of ancient names of places remaining unaltered at the present day, many others might be added; and in all instances the accent is placed precisely as it has been preserved in the manuscripts, from which our copies of the Greek authors have been formed.

It may even be remarked, that in tracing the vestiges of ancient names of places in Greece, (an inquiry very important to the geographer,) accent will generally be found the surest guide to identity. Letters and syllables are often lost, and vowels changed, but where any trace of the ancient name remains, the accent is generally the same, as it always has been. Thus *Θερμαικοί* is now Dhomokó — *Ἀλφειός*, Rufiás — *Ὀλοοσσών*, *-ῶνος*, Elasóna — *Ἀνάφλυστος*, Anáfiso — *Πεντέλη*, Mendéli—*Ἰθάκη*, Thiáki, &c .&c. In Italy the same adherence to accent

first syllable of our word *hónestly*, makes that syllable long, or the second syllable short. It often occurs, indeed, that a person, in order to give greater emphasis to a word, *prolongs* the accented syllable, and in this manner makes a syllable, which in its nature is short, longer than one, which is naturally long. It is perhaps this tendency to prolong the accented syllable, derived from our barbarous ancestors, who corrupted the Latin and Greek, and introduced the accentual prosody, that forms the chief difficulty in the way of reconciling accent with quantity.

* Upon this subject the reader is once more referred to Mitford's Inquiry. Sect. 13.

in names, derived from the Greek, has already been remarked by Mr. Mitford,* in the instances of Félipe, Sofía, María, Táranto, Posílippo, Mónaco, &c. to which examples might be added those of Calispéra, Calóghero, and some others in Sicily.

In those names, which have become diminutives in the modern dialect, the accent (in conformity with the well-known laws of Greek accent) has been changed to that of the genitive case of the original—thus *Λάμψακος—άκου* is now *Λαμψάκι* for *Λαμψάκιον*. In names, which have changed their terminations in any other manner, the rules of Greek accent are equally observed—as in Axía, the modern name of *Νάξος*. A curious example of this uniform adherence to accent is found in the name of the ruins of the temple of *Esculapius* in *Epidauria*—The site† is still called Ieró, that is to say, *τὸ Ἱερὸν*, (the Temple,) the name by which it is natural to imagine, that the place was generally known to the Epidaurians, whose city was six miles distant.

It is not easy to conceive how the words introduced in the comedies of Aristophanes, to represent the croaking of frogs,[1] the notes of the owl,[2] and of the small birds,[3] the squeaking of pigs,[4] and the barking

* Harmony in Language, Sect. 15. Art. 6.

† Besides the temple of Esculapius, there exist the fine remains of the theatre built by Polycletus, and vestiges of several other buildings.

[1] *βρεκεκεκὲξ κοάξ κοάξ*, Ranæ, v. 211.

[2] *κικκαβαῦ*, Aves, v. 262, &c.

[3] *ἱποποῖ ποποῖ ποποῖ.*
τιό τιό τιό τιό τιό τιό τιό.
τριοτό τριοτό τριοτό.
τερροτορροτορροτοτίγξ.
τιτιτιτιτιτιμιτροῦ. Aves, v. 228, &c.

[4] *κοῖ κοῖ.* Acharnenses, v. 800.

of a dog,[5] could have correctly expressed those cries, unless the vowels had the power already supposed; but still more, unless modern accent was exactly observed. Every person who has travelled in Greece will immediately recognise the cry of the mariners of the Archipelago, in the words of the sailors in the comedy of Peace,[6] Ἤ εἶα—εἶα μάλα—εἶα νῦν—εἶα ὦ—ὦ εἶα—when pronounced in the manner already alluded to: and in the word ἀλαλά, uttered according to accent, it is not difficult to distinguish the exact tone, with which the Turks utter the invocation to God Allah-Alláh, when they are advancing to battle: whence it may be presumed, that the Hellenic word is of oriental origin.

If modern accent be different from that of the ancients, it is necessary to fix some period, at which the change took place. It is generally admitted, that the notes called acute, grave, and circumflex, were in use two thousand years ago, to explain the pronunciation of Greek to foreigners; and we have an incontrovertible proof of the same accents now employed, having been in common use between seventeen and eighteen centuries ago,* in the verse of Euripides,

[5] αὖ αὖ, Vespæ, v. 898.

[6] Pax, v. 458 &c.

* Pitture Antiche di Ercolano, T. II. p. 34. Napoli, 1760.

A fac-simile of this line may also be seen in Villoison's Anecdota Græca. Diatriba, p. 207.

The verse, Ὦ ἓν σοφὸν βούλευμα τὰς πολλὰς χεῖρας νικᾷ, is quoted by Polybius, l. 1. c. 35.

At Herculaneum, the words ἓν σοφὸν are improperly written ἑνὶ φὶν, and τας is not accented at all, but these are probably only the errors of an illiterate person.

found inscribed upon the wall of a street of Herculaneum, which was overwhelmed by an eruption of Mount Vesuvius, in the reign of Titus. There seems nothing left, therefore, for those, who maintain that the accentuation of the modern Greeks in speaking, is different from that of the ancients, but to suppose, that the same notes formerly used to indicate some unknown laws of pronunciation were, in or about the ages, which gave rise to the accentual prosody of the modern Greeks, applied, to fix a new mode of accentuation then introduced. Whether this hypothesis can easily be maintained, must be left to the judgment of the reader.

It must be confessed, that if we adopt modern accent, the metrical harmony of the ancients is not very easily explained; but as we are aware, that our method of *reading* Greek verse does not depend upon quantity, but is regulated by a peculiar arrangement of accents, which we have borrowed from Latin verse of a similar structure, it cannot be asserted, that it is the right mode of recitation: and it seems more important to adopt the modern Greek accent in common discourse, than, by sacrificing it for the sake of a kind of harmony in verse, which may be widely different from that of the ancients, to render the language unintelligible to those, who still speak a dialect of it.

A question has often arisen among those who have remarked the present state of the Greek tongue, and the affinity of the modern dialect to the parent language, so much nearer than that of the languages derived from Latin to their original speech, whether it would not be practicable for the Greeks, as they become more civilized, and better acquainted with the writings of the ancients, to abolish the

Romaic dialect entirely, and *revive* Hellenic; and whether practicable or not, it certainly is not unreasonable to imagine, that, by giving an education exclusively Hellenic to the rising generation, the use of the vulgar speech might, in the course of time, be confined to the lower orders, though not unintelligible to the higher, like the dialects of many parts of France and Italy. It may be conjectured, however, that their ignorance of ancient Greek music, and of the principles of ancient harmony, and the discordance of Greek and Latin accent, which would prevent the Greeks from adopting that kind of harmony, which we give to Greek verse, by the use of Latin accent, would be the chief obstacles. It might soon become common for the Greeks to speak and write their ancient language more fluently, elegantly, and correctly, than it has ever been done by the learned of the rest of Europe; but the vernacular tongue has contracted too close a resemblance to that of the nations, with whom, in a more advanced stage of civilization, the Greeks would have a constant intercourse, ever to become obsolete. It is to be feared, that the poetry of the ancient Greeks will not obtain all the credit it deserves with their living descendants, until these are masters of the true method of reciting it; and that while accent continues to be the only indicator of harmony among them, modern metre, and the jingle of rhyme, are likely to maintain their place. In such a case, therefore, if they cannot expel their modern dialect, its improvement ought to be a primary object with them; and it can hardly be doubted, that with the advantage it possesses of retaining a close affinity both with ancient Greek, and with the modern languages of Europe, and its consequent facility of receiving beauties from both, it might become equal, if not superior, to any modern European dialect.

The improvement of Romaic is in fact in a state of rapid advancement, and has of course kept pace with that gradual extension of education and literature, which has, especially during the last half century, been operating a revolution in the moral condition of the Greeks.

This important truth, confirmed by the best-informed natives, has been strenuously contested by a late traveller, M. Bartholdy, who, after a short tour in the country, undertakes, upon a question of fact, formally to contradict the intelligent Koraí, author of a memoir upon this subject. Mr. Bartholdy insists, that the nation is declining in civilization, and that a hundred years ago there was a greater number of learned men in Greece than there is at present.

Tournefort,* who travelled at that time, says there were not twelve men in Turkey, who understood the literal Greek, and the Greeks of the present day even go so far as to assert, that there was not then a single person in the nation, who could be called a teacher of Hellenic.† But, though their numbers were undoubtedly few, this last assertion can hardly be reconciled with what appears from Procopius of Moskhópoli. By his list (published in 1721) of the learned men, who florished before his time, it cannot be doubted that schools professing

* Voyage de Levant. Lettre 3.

† Ἑρμῆς ὁ Λόγιος, p. 363. Εἰς ὅλους σχεδὸν εἶναι γνωστὴ ἡ πρὸ ἑκατὸν χρόνων ἀβλιότης τῶν Γραικῶν. Τὰ σωζόμενα γράμματα τῶν τότε ἀρχόντων καὶ ἀρχιερέων εἶναι μάρτυρες ἀψευδεῖς τῆς κοινῆς ἀμαθείας ἐκείνου τοῦ καιροῦ. Τότε δὲν ἦτον εἰς τὴν Ἑλλάδα σχολεῖον οὔτε διδάσκαλος· καὶ εἰς αὐτὴν τὴν Κωνσταντινούπολιν μόλις εὑρίσκοντο τέσσαρες ἢ πέντε πεπαιδευμένοι.

to teach the ancient Greek, existed in the latter part of the 17th century at Constantinople, Búkarest, Moskhópoli, and Ioánnina; he speaks of one of his learned men, as having studied theology at Ioánnina, and two or three others, as having been professors of Greek at Venice and Padua. This amounts, however, to very little more than what existed in the middle and latter part of the 16th century, when we learn from the letters in the Turco-græcia, that there were men, who taught Hellenic at Constantinople, *Nauplia*, and *Chios*; that they had forty or fifty scholars, many of whom were afterwards employed as preceptors at grammar-schools, and in private families, while some few sought a livelihood by teaching Greek in other parts of Europe, as Francis, and his son Æmilius Portus, at Geneva; and that even then the Grecian youth were noticed abroad for their quickness and love of learning; some of them having figured both as scholars and teachers in the schools established at Rome, by Pope Gregory the Thirteenth.*

Upon the whole, there can be little doubt, that education in Greece, throughout the period, which elapsed between the fall of Constantinople and the early part of the last century, was confined to the enabling of boys, intended for the church, to go through the service with decency; and we may judge of the rarity at the latter period of schools of any higher merit or capacity, from the glory acquired by the Interpreter of the Porte, Alexander Mavrokordháto, in establishing a school at Constantinople about the year 1700.

This person, and an ecclesiastic of the name of Macarius, seem to have been the first who set an example to their countrymen of that

* Turco-græcia, p. 93.

private liberality, which has since been so beneficial to the cause of letters in Greece. Macarius built and endowed a school in his native island of *Patmos*, which soon furnished teachers to *Smyrna* and *Chios*, and assisted by other benefactors, particularly by the society of Furriers at Constantinople, preserved throughout the last century a superiority over the many other schools, which arose in different parts of the country.

At present there is not a Greek community in a moderate state of opulence, either in Greece Proper or in the other parts of Turkey, or in the Austrian dominions, or in Russia, that does not support a school for teaching their children the ancient Greek, and in many instances the other principal branches of polite education. There are Hellenic schools supported by the contributions of the principal Greek inhabitants at Kesaría, in *Cappadocia*,* in the Crimea, at Nisna Novgorod, Cherson, Odessa, and in many of the towns of Hungary

* The generality of the Cappadocian Greeks are ignorant of their own language, and use the Turkish in the church-service. Throughout Asia Minor, the Greeks of the interior employ the Turkish language, and those of the coast their own. This is even observable in the secluded province of Trebizond (Romaicè Τραπεζοῦντα), where is still to be found a large population of Greeks, the descendants of those, who were collected there during the two hundred and fifty years, that Trebizond formed a principality under the Comnenian family. I have been informed by persons, who have conversed with these Greeks at Constantinople, that, mixed with a dialect remarkably harsh in sound, they employ in common discourse several Hellenisms, not found elsewhere, as the pronouns possessive σφέτερος, ἡμέτερος, &c. In its general construction, however, the dialect is the same as the common Romaic, and proves that the leading corruptions of the language were universal, and spread from a common centre, and cannot therefore be attributed to a very late period, even of the lower Empire. Lazía, as the Greeks call the country about Trebizond, deserves more attention from travellers, than it has yet received.

and Moldavia. The principal schools of the Greeks within the Turkish dominions are at Constantinople, *Smyrna*, Kidhoniés, *Chios*, Ioánnina, and Salonika, all of which have received very great augmentations within the last ten years, and have now quite eclipsed the olden establishments at Pátino *(Patmos)*, Vatopédhi on Mount *Athos*, Dimitzána in the Morea, &c. At Ioánnina, the two old schools have been united under the munificent care of the founders of one of them, the brothers Zosimá.* At Búkarest, a college was founded in 1810, under the auspices of the Emperor Alexander, and endowed by the bishop Ignatius, with all the revenues of the ecclesiastical province of Wallachia. In six months there were 250 students and 12 masters, who taught Hellenic, Latin, Russian, French, and German,—Metaphysics, Rhetoric, History, Mathematics, Geography, Astronomy, and Experimental Philosophy. A literary society was established at the same place, but it is very doubtful whether the circumstances, under which Wallachia has been once more placed by the late treaty of peace between the court of St. Petersburgh and the Porte, will allow either of these foundations to remain in the same condition, as when the country was in possession of the Russians.

* These worthy men, who were natives of Ioánnina, but have spent the greater part of their lives as merchants at Leghorn and Moscow, are among the first to be mentioned as benefactors of the nation, and instruments in its progress towards civilization. The brothers Kaplání of Ioánnina, and John Prínko of Zagorá, in *Mount Pelion*, have also distinguished themselves as patrons of letters. But it is to the learned Corfiotes Búlgari and Theotóki, afterwards Metropolitan bishops in Russia, that the Greeks owe the largest share of gratitude. While their exertions multiplied the protectors of learning among their countrymen, their works formed a basis of national education, and their example tended powerfully to dissipate those ecclesiastical prejudices, which had so much checked the progress of education.

The college of Constantinople is still more liable to injury from the political fluctuations of the capital. It was established by permission of the Porte (after the failure of some attempts to place it in a more retired situation had failed) at Kurú-Tzesme, on the *Bosphorus*, in 1804, under the sanction of the Patriarch and Synod, and at the expense of the principal Greek houses of Constantinople. For some time it increased rapidly, and in 1807 there were 180 students living in the college, a part of them at the expense of the establishment; but the disgrace of its chief supporters in that year was the beginning of its decline, and it may be apprehended, that the loss of its great patron, Prince Demetrius Murúzi, who has lately been rewarded for his long services to the Porte in the usual Turkish manner,* will be a still severer blow upon its prosperity.

The schools of Kidhoniés and *Smyrna* owe their florishing state to the comparatively mild and regular government, which that part of *Asia Minor* has for many years enjoyed. The same branches of education are taught there as at Búkarest, with the exception of the modern languages of Europe; and at Smyrna there were last year 300 scholars, and a proportionate number of masters.

The rapid progress of education within the last few years, is chiefly to be ascribed to the change which has taken place in the sentiments of the Greek clergy upon this subject. At the beginning of the French revolution, they had sufficient reasons, and indeed were compelled by the Porte, to suppress, by every possible means, the

* He was decapitated last year, when information of the advance of the French to Moscow had arrived at Constantinople, and before their reverses were known.

Gallic doctrines of liberty, then widely epidemic among the Greeks; but at present, some of the heads of the church are numbered among the most sincere supporters of learning.

Upon a view of these facts it seems singular, that any person, who had actually visited Greece, with the observing eye, which M. Bartholdy in many cases evinced, should have come to his conclusions upon its literature. If, without referring to the state of education, we only remark, how greatly the number of Romaic publications has lately increased; how much the fashion of translating from the most approved authors of the rest of Europe, which did not exist at the beginning of the eighteenth century, must have assisted the advancement of general knowledge; in short, if we compare the extant writings of those whom M. Bartholdy adduces as the luminaries of that period, (Meletius, for example,) with the much superior works of the same kind now printed, these considerations alone will be sufficient to convince us, that the progress of intelligence has followed the same course of improvement in Greece as in the rest of Europe, although with unequal steps.

That their progress has been slow is not surprising. Among those, who after having received a good education, are forced by circumstances to settle in Turkey, few can convert their acquirements to their own further improvement, or that of their fellow-countrymen, but, excluded from instructive conversation, and obliged to direct all their attention to the means of existence, under a system of government, which is sure to deprive them of the greatest part of the fruits of their labor, they soon fall into that carelessness of every thing but the mere interest of the moment, which characterises the subjects of an oriental despotism. The memory of their ancestors serves but to

embitter their reflections upon their present condition, and ends in unavailing complaints of the ingratitude of the powers of civilized Europe, and in idle hopes of succour from them; without reflecting, that such an instance of political charity, unattended by selfish motives, is unexampled in the history of the world. Circumstanced as the Greeks are, there can be no immediate remedy for such evils; their ultimate cure is only to be achieved by diffusing the benefits of education among the rising generation; and as the Greeks are certainly not yet ripe for a revolution themselves, nor fit to profit by any change, brought about by others, the exhortation of those, whom they now assail with reproaches of neglect, or demands of assistance, might be made in their own dialect—*Νὰ φατισθῆτε.*

It cannot be denied, that the Greeks have strong claims upon the gratitude of modern Europe, and that, indebted as we are to the ancestors of this people for the foundations of the civilization we now enjoy, it is in some measure a duty to help them in the work of instruction. Each step we take in the paths of taste and science, makes us sensible of the benefits already derived from Grecian intellect, and yet to be obtained from the study of the Greek language; and as no nation in Europe is better able to appreciate these advantages, so none can have a better opportunity than we now enjoy, of repaying a part of our debt by the establishment of schools for the instruction of the Grecian youth in the Ionian Islands. Whatever political advantages may be expected from these possessions, must be increased and strengthened by such a measure.

But while it is admitted, that we are still under obligations to the Greeks, the accusation of ingratitude can hardly be allowed in the extent to which they prefer it. They are too apt to forget the

advantages they have derived from Western Europe, during the period, wherein, by the consequences of their own unworthiness, they have ceased to exist as a nation. The oblivion, into which the literature of antiquity had fallen in Greece, is proved by the extreme rarity of manuscripts of Hellenic books now to be met with in that country: and Italy has not only already repaid the debt of learning, which she received from the fugitives from Constantinople in the fifteenth century, but Western Europe has preserved for the Greeks, during the darkness in which they have been involved for several centuries, those works of their ancestors, which, without this assistance, would have been entirely lost to them.

It is to enlightened Europe, that Greece is indebted for the advances she has already made towards civilization. It is owing to the protection of Austria, Russia, and the other countries, where the Greeks have found an asylum from Turkish oppression, that their countrymen, settled there,* have been enabled to devote a part of the fortunes, acquired under the shelter of a regular government, to the improvement of their native country, and to the pursuance of a plan, which has already been remarked, as the only sensible one, that could have been devised under the present circumstances of the nation.*

There can be little doubt, that, under a continuance of these encouragements, the improvement of the language, and of the nation

* The books published for the use of the Greeks are not always the most useful that might have been chosen, but this does not at all detract from the merit of their benefactors. Occupied in pursuits of commerce, they have been obliged to leave the execution of their designs to printers and professed translators, and it is only of late that they have been able to engage a person of real learning (M. Koraï) in the undertaking.

in general, will advance in an increasing ratio—the publication of a Romaic literary journal* at Vienna, and the institution of a literary society at Búkarest, may be considered as forming an æra in the παλιγγενεσία of Greece; and although it is evident that the establishment of a standard of propriety in regard to the grammar, and syntax and idiom of a language, must always precede the formation of grammatical laws and dictionaries, yet it will not be long perhaps before rules shall be adopted in all the schools of Greece, which may have the effect of fixing the now-fluctuating customs of Romaic grammar and orthography, and an etymological dictionary constructed, which may make the Greeks better acquainted with the origin and *rationale* of their present dialect, and tend to banish from the usage of all those, who aspire to a polished style, the exotic phrases of Turkish, Illyric, or Italian derivation.

It must be confessed, that the lively and sanguine character of the Greeks is in some measure an obstacle to any systematic plans of

* This work was begun in January 1811, and two Numbers, of about 15 pages, are delivered every month. Its objects are, Philology—a critical notice of all new works in Greek—and the establishment of a correspondence in Greece, the design of which may be seen from the following translation of an advertisement to one of the Numbers:—"The Literary Hermes requests the communication of Inscriptions; inquiries into the positions of ancient cities, compared with modern; observations on the geographical information contained in Strabo, Pausanias, and Meletius, (*Meletius!!*); the investigation of the history of any province or city, and all matters appertaining to the archæology of Greece, as well as to the present state of the schools of Greece, their preceptors, &c.; but above all, the lovers of learning are entreated to make every possible research among the manuscripts, so often found in Greece, to discover, if possible, some inedited relict of the celebrated authors of antiquity."

improvement. Before they have any notions of the elements of science, or are acquainted with the history of their ancestors, or that their taste* has received any advantages from an attentive perusal of Hellenic poetry, they aim at rhetoric, logic, and metaphysics, and often place Aristotle and Plato, or a translation of some German metaphysician, in the hands of students, who have scarcely looked into Homer, or Thucydides, or Euclid. While totally unacquainted with political œconomy, or the science of government, or the history and actual state of the nations of Europe, they indulge in dreams of independence and liberty. Some of them, impressed with lofty notions of the natural pre-eminence of Grecian intellect, conceive, that if they had the slightest encouragement, they should soon rise superior to the other nations of Europe, and already think themselves fit to rank among men, living under a system of society and government, established upon the improvements of ages.

It cannot be denied, that the progress which they have lately made, in spite of the degrading influence of the church and state, under which they live, is astonishing; and that the Grecian youth, under these heavy disadvantages, have shown a thirst of knowledge, and a

* The most striking defect in the modern Greeks is their want of taste, which can only be acquired, and can be acquired by them so readily, by a more intimate acquaintance with the inimitable models of their ancestors. Few of the Greeks, who pretend to an enthusiasm for the ancient productions of art or genius, have any correct judgment or feeling of the objects of their admiration. A very imperfect knowledge of the ancients, a preference of French and Italian literature, and a general want of mental cultivation and polished society, have in general produced among the Greeks a less classical taste, than is to be found in the most remote regions of Europe, where the works of their ancestors are studied.

quickness in acquiring it, which marks them for true sons of their illustrious ancestors.

That their independence must be the final consequence of these talents, and of the more liberal education and enlightened discipline, now spreading among them; that such must at last be the triumph of light over darkness, can hardly be doubted: but to me, I confess, it appears equally evident, that the Greeks have not yet attained the state of improvement requisite for any great change: that the interposition of a friendly power in their behalf, to be of any real profit to them, must be conferred in the most cautious manner: that any violent movement on the part of a foreign nation would, like former attempts, probably end in its disgrace and retard the consummation of *their* wishes: and that they would better consult their own interests by trusting to the gradual operation and sure effect of their schools in Greece, and other parts of Europe, combined with the progressive civilization, which must ensue from their maritime intercourse with Malta, from the present state of the Ionian islands, and from that connexion with Austria, which commerce and political circumstances have brought about, and which has already been of infinite benefit to them.

REMARKS

ON THE LANGUAGES SPOKEN IN GREECE, AT THE PRESENT DAY.

CHAPTER II.

OF THE ALBANIAN LANGUAGE.

SECTION I.

PRELIMINARY OBSERVATIONS.

Outline of Albanian History—Geographical Divisions of the Country.

THROUGH the whole course of Grecian History, from its earliest records to the fall of the Constantinopolitan Empire, we find a people, distinct from the Greeks in race and language, inhabiting the North Western side of the country, and extending along the ridges, which border the sea-coast, or run parallel to it. They appear to have reached as far South as the Bay of *Ambracia*, for Scylax * deems this gulf the Northern boundary of Greece upon the West side, and

* Scylax, Periplus, Ambracia.

Thucydides* calls the *Amphilochi*, who inhabited the hills at the head of it, Barbarians; by this word implying that they spoke a language different from the Greek. The same historian† also applies the word Barbarians to the people on the coast of *Epirus*, opposite to the island of *Sybota*; and Strabo‡ informs us, that the *Epirotic* tribes were mixed with the *Illyrian*, and spoke two languages: meaning either that, like the greater part of the present Albanians, they used both the Greek and their own vernacular language, or that the *Epirotic* was distinct from the *Illyrian* tongue, and perhaps another dialect of the language, which was spoken throughout *Macedonia* and the neighbouring countries, before the letters and civilization of Greece had spread over those provinces. It would appear, that in *Epirus*, and that part of *Illyricum*, afterwards called *New Epirus*, this change never took effect to so great a degree as it did in *Thessaly* and *Macedonia*; and that the lofty mountains and extreme ruggedness of this part of the country, have in all ages afforded to the remains of the Aborigines a security against intruders. This supposition is in a great measure confirmed by those remnants of a distinct language, which form the basis of the modern Albanian dialect: and it is observable, that all the words, which resemble those of the same import in other modern languages, may be accounted for by the revolutions which brought so many foreign nations into Albania, or its vicinity; and that these extraneous words will be found to exist in the same proportion as the impression made upon the country by the several races of foreigners.

* Thucyd. l. 2. p. 145. edit. H. Steph.

† Thucyd. l. 1. p. 33.

‡ Strabo, l. 7. p. 326, 327. edit. Casaubon. Paris.

Of the Greek words which occur in Albanian, a few have internal marks of having been adopted before the corruption of the language; a larger proportion have the same evidence of having been taken from the Romaic Greek; and there are many also, whose forms, being the same both in the ancient and modern Greek dialect, are of uncertain date.

Latin words are two or three times as numerous as Greek, but still much below the proportion in which they are found in the other modern languages of Europe. This may partly be accounted for by the secluded position and warlike habits of the mountaineers of Albania; which, defending them from being ever completely subjugated by the Romans, preserved their language like that of the Pyrenean and Cantabrian mountains, from ever receiving so large an admixture of Latin; and partly by the study of the Latin language, which has prevailed to so great an extent in civilized Europe since the revival of letters.

The few words of Gothic origin, which exist in Albanian, must have come into use in the fifth century, when the Goths of Alaric became complete masters of the greater part of the two Epirus's, especially the Northern, where we afterwards find some of their descendants settled in quiet possession of a part of the country, and one of them named Sidismund, in alliance with Theodoric the Great, when in his campaign against the Romans of the Eastern Empire he entered *Macedonia*, and they procured for him, by stratagem, the city of *Dyrrhachium*.* It also appears that the Goths were in great force

* Malchus—Excerpt. de Legat. ap. Hist. Byzant. Edit. Paris. Vol. I. p. 80.

in Dalmatia at the time that the Emperor Justinian the First made war upon them, and re-annexed that province to the Empire.*

About the same time, another tribe of strangers, who proved to be the most numerous, and the most formidable of any to the Greek Emperors, began to make their appearance in the same part of the country. The Sclavonians, chiefly under the name of Bulgarians, continued their irruptions into the European provinces of the Empire during the seventh, eighth, and ninth centuries; and about the year 870, Achris (the ancient *Lychnidus)* was the residence of a king of Bulgaria, and the see of an Archbishop, whose spiritual authority extended to Kanína and Ierikhó, (Ἱερυχῶ,) the ancient *Oricus*. In the tenth century, the same race was settled at *Nicopolis*,† the chief place of a Theme, which comprehended all old *Epirus*;‡ and it appears, that about this time all the more accessible parts of Epirus were occupied by strangers of Sclavonian origin. § Until the last periods of the Greek Empire, the kings of Bulgaria and Servia continued to make occasional conquests and settlements in Greece, and even in the Morea, and they have to this day left traces of their long residence, by the numerous names of places of Sclavonian derivation to be found in every part of the country. It was in these ages of Bulgarian prowess,

* Procopius de Bell. Goth. l. 1, c. 5, 7, 16.

† G. Cedrenus, p. 628.

‡ Constantine Porphyrogennetus de Thematibus, p. 25.

§ Epitom. Strabo, l. 7.

that the remains of the *Illyrian* and *Epirotic* nations became finally included within the boundaries, which they have ever since held. Many Sclavonian words then found their way into the Albanian language, and have been increased in number by the intercourse between Albania and the extensive regions of Servia and Bulgaria, which surround it on the North and East, and throughout which the Bulgarian dialect of Sclavonic is spoken. It may be thought surprising, perhaps, that under these circumstances the proportion of Sclavonian words is not larger, and it may be considered as a proof, that the strength of the *Epirotic* and *Illyrian* mountains, and the spirit of their inhabitants, were still equal, as in the time of the Romans, to protect them from being completely subdued.

Nearly a century after the Emperor Basil the Second had crushed the Bulgarians, the Albanians appear for the first time, as acting an important part in history. They formed a part of the army of Nicephorus Basilaces,* when he marched against his sovereign Nicephorus Botoniates, and was defeated and made prisoner by Alexius Comnenus in 1079.† The four nations, viz. Franks, Bulgarians, Greeks (Ῥωμαῖοι), and Albanians (Ἀρβανῖται), of whom the army of Basilaces was composed,‡ are here distinguished by their languages, and were all collected in the country about *Dyrrhachium*.

* This name written Βασιλάκης, and pronounced Vasiláki, is still in common use among the Greeks.

† Nicephorus Bryennius, l. 4. c. 27.

‡ J. Scylitzes Curopalata, p. 865.

The Franks had been invited from Italy by the bishop of *Deabolis*,* (the part of Albania now called Devól), and they were a part of the same Normans, who soon afterwards gave so much trouble to the Greek Emperors. Under Robert Guiscard, and his son Bohemond, they succeeded in taking *Dyrrhachium*, Achris, and Ioánnina, defeated the Greeks in several actions, and occupied the country as far East as the river Vardhári *(Axius)*.†

In the reigns of Andronicus Comnenus and Isaac Angelus, about the year 1185, we find the Norman kings of Sicily occupying with their troops *Thessaly*, and a great part of *Macedonia*, including *Thessalonica*, and the fertile plain of the *Strymon*, with its principal cities *Serræ* (now Sérres) and *Amphipolis*;‡ and these monarchs, with their relatives the princes of Táranto, obtained permanent possessions on the Western coast of Greece. In these operations, as well as throughout the whole course of the crusades, during 150 years, the coast of the present Albania was the frequent resort of Franks, and Durazzo was very often their depot and place of retreat and safety. It is not surprising, therefore, that many words of French origin should have become indigenous in the Albanian language. The communication of Albania with the Franks of different nations, who had possession of the greater part of Greece between the periods of the Latin and Turkish conquests, must also have had some effect upon the Albanian, as it has had upon the Romaic dialect; and some persons may perhaps be

* Scylitzes ibid.

† Anna Comnena, l. 6.

‡ Nicetas Acominatus Chroniates, Annales Andronic. l. 2. c. 1
Annales Isaac Angel. l. 1. c. 1.

inclined to refer a part of the vestiges of a mixture of Gallic race and language in Albania to a still higher period, when the Gauls formed mercenary troops in the armies of the kings of *Macedonia* and *Epirus*.*

The words derived from Italian will be sufficiently accounted for by the vicinity of the two countries : For the words of Turkish origin, the Albanians are indebted to the connexion between the two nations since the fall of the Greek Empire, and for the Romaic to their intercourse with the modern Greeks during the same period, as well as for two or three centuries before that event.

When the Oriental empire was dismembered in consequence of the conquest of Constantinople by the Franks in 1204, Michael Angelus, a bastard of the Comneni, founded a principality, consisting of the ancient *Acarnania*, *Ætolia*, and *Epirus*,† and containing the towns of Ioánnina,‡

* Plutarch. vita Pyrrhi.—Polybius, l. 2. c. 5.

† Nicetas Annal. Balduin. c. 9. p. 410.

‡ Ioánnina owed the importance, which it appears from history to have held through the last three centuries of the Greek Empire, and which it has retained in a great measure to the present day, to its having been the capital of the Despotate. It was sometimes, however, in the power of the Albanians, and sometimes in that of the Franks; it once formed a Serviaf dukedom in the hands of a brother of Stephen Duscian, king of Servia, and in 1413 belonged to a Frank duke, who sent an embassy to Mahomet the First, upon his restoration to the throne of his father, at Adrianople. (Ducas, c. 20.) When Ioánnina, and all its territory, was taken from the Franks by Sinán, the general of Sultan Murát the Second, in 1431, (Phranza, l. 2. c. 9.), it seems to have been considered the most important city in Greece next to *Thessalonica*, (Chalcocond. l. 5. p. 126.) About 1580, (Turco-græcia, p. 93.), it appears to have been rivalled by Athens, *Nauplia*, (Anápli,) and *Naupactus* (Epakto), but the two last have dwindled to inconsiderable places, and Ioánnina now holds the same relative importance which it did before the fall of the Despotate.

Arta, and *Naupactus*,* which, with some short interruptions, continued to be a separate state under the name of the Despotate (Δεσποτάτον), till it fell under the Turkish yoke in 1431. The despots of *Epirus*, or of *Ætolia*, or of the West, as they were variously called, were sometimes tributary to Constantinople, but more frequently independent of, or in a state of hostility to the Empire. Some of them extended their boundaries at the expense of the Franks and Bulgarians, and one of them, Theodore, is mentioned as having occupied the post of *Albanon* or *Elbanon*,† which also occurs as having been again taken by the Bulgarians ‡ in 1230.

In 1257, *Albanon* § was the chief town of a prefecture (ἡγεμονία) under the superior intendance of a Prætor, who was sent by Theodore Lascaris the Second, Emperor of *Nicæa*, to restore order in all these provinces. The Albanians, however, preferred the alliance of the Despot; and the Prætor, who was George Acropolita, the historian, was soon under the necessity of retiring.

Towards the end of the same century the Albanians are found plundering *Dyrrhachium*, which had been ruined by an earthquake,‖ and afterwards rebuilding it.†† Pachymer calls them indifferently

* George Acropolita, Hist. c. 8.

† Acropolita, c. 14.

‡ Acropolita, c. 25.

§ Acropolita, c. 67.

‖ G. Pachymer. Hist. Michael Palæol. l. 5. c. 7.

†† Pachymer. Hist. Mich. Pal. l. 6. c. 32.

Albanians, or Illyrians, thus showing his conviction of their being a remnant of this ancient stock, a fact confirmed by the whole tenor of their history. *

As we advance in the history of these countries, the Albanians rise in importance, and the name, which in the time of Ptolemy† in the second century was applied to a small tribe in the mountains of *Illyria*, and even so late as the campaigns‡ carried on by the Emperor Alexius Comnenus the First against the Normans in the same regions in the 12th seems in strictness of meaning to have belonged to a people not much more extensive, appears not long afterwards, (probably when the temporary dissolution of the Oriental Empire by the Franks in the 13th century obliged various provinces to form themselves into a degree of independence) to have been extended to all the inhabitants of the *Epirotic* and *Illyrian* mountains, who possessed the same language and manners. They began also about this time to establish their authority over the maritime plains of *New Epirus*, as we find that a short time before the death of the Emperor Michael Palæologus, who died in 1282, they were in complete possession of Durazzo; in a state of declared independence of the Greek Emperor, and in alliance with Charles, King of Sicily, who at that time possessed the island of Corfú, and Kanína,§ a strong town situated on the site of the ancient *Bullis*, upon a height above

* Nicephorus Gregoras always calls them Illyrians, but Chalcocondylas (p. 13.) expresses his doubts of their being of this race, and seems to be of opinion, that they came across the Adriatic from Italy.

† Ptolemæi Geographia, l. 3. c. 13.

‡ Anna Comnena, l. 13. p. 380 & seq.

§ Pachymer, Hist. Mich. Palæol. l. 6. c. 32.

Aulon, the modern Avlóna. Beligrád, (*Βελλάγραδα*, as the Greeks called it) now Berát, was then in the hands of the Greek Emperors, so that the dominion of the Albanians did not yet extend to the southern extremity of the plains.

Philip, duke of Táranto, second son of Charles the Second, king of the Sicilies, who married the daughter of the Despot Nicephorus, and thus obtained a part of his territory,* received also, from his father, in the year 1294, the principality of Achaia, and all his other dominions in Greece, and upon this occasion assumed, among other titles relative to these acquisitions, that of Lord of Albania.† This titular dignity descended to his brother and nephew, but it does not appear that it gave the Latin prince any more real authority over the mountaineers of Albania, than a similar title assumed in the middle of the 14th century by Stephen Duscian, king of Servia, when he made himself master of the greater part of the country, North of Mount *Æta*, and proclaimed himself Emperor of Romania, Sclavonia, and Albania.‡ The power of the Servians lasted no longer than the life of Stephen, and in none of these revolutions were the Albanians ever long prevented from forming alliances with the Greeks, or Franks, or Despots of *Epirus*, or from seeking their fortunes in the service of those powers, as their interests or inclinations prompted.

The Albanians of Kolónia, Devól, and the neighbourhood of A'khridha, are mentioned by Cantacuzenus § as having joined the

* Pachymer. Hist. Andron. l. 3. c. 4.

† Ducange Hist. de Constantinople, l. 6. c. 16.—l. 7. c. 1.—l. 8. c. 34.

‡ Diploma ap. Ducange Famil. Dalmat. 8. 62. § J. Cantacuzenus, l. 1. c. 55.

younger Andronicus Palæologus against his grandfather, in the year 1327; and the same historian speaks of twelve thousand Albanians of Malakási, Búi, and Mesaría, (names still found in the country, although no longer Albanian districts,) as having made their submission to the younger Andronicus, then sole Emperor, when, upon a subsequent occasion, he undertook an expedition into *Thessaly* against two rebel governors. These branches of the Albanian nation are noticed by Cantacuzenus precisely as we find them at the present day, namely, an independent race, living in the vicinity of *Thessaly*,* addicted both to war and to a pastoral life, and under the necessity, in the winter season, of seeking pasture for their flocks in the plains.

In 1338, the same Emperor Andronicus Palæologus the Second, enraged at the repeated incursions of the natives of the Western side of Albania, who had very much distressed the imperial fortresses of Beligrád, Kanína, Skepári, and Klisúra, seized the favorable moment afforded by the death of the Despot John, and the minority of his son Nicephorus, for the double purpose of reducing the Despotate and chastising the Albanians, and marched through *Thessaly* into Albania.† He was assisted upon this occasion by a body of Turks from *Asia Minor*; and these auxiliaries were so formidable, as to penetrate into the very heart of the Albanian mountains, and carry off an immense booty. But it was not long before the offenders recommenced the same ravages, for which they had been punished,‡ and upon this occasion

* The historian should have added *Upper Macedonia*, but the ancient topography of Greece was little understood by the writers of the lower Empire.

† Cantacuzenus, l. 2. c. 32.

‡ Cantacuzenus, l. 3. c. 12.

it appears, that the district of Pogóniana was then, as it is at the present day, just without the limits of the Albanian country.

The Albanians became very formidable in the course of the 14th century, and two of their chiefs, Balza in the North, and Spata in the South, made themselves particularly conspicuous.* They are recorded as having possessed themselves of Durazzo, Beligrád, Kanína, Kastoría, Ioánnina, A'rta, and great part of *Acarnania*, *Thessaly*, and *Macedonia*, † but they never retained, for any length of time, the places most distant from the mountains, which they still inhabit, but yielded them to the Servians or Greeks, or to the Frank princes of the Ionian islands. ‡ One of the latter named Charles Tocco, who was made Despot by the Emperor Manuel Palæologus, about the year 1400, took *Epirus* and *Acarnania* from the Albanians. §

It was about this time that the Albanians first began to meet with a more formidable enemy than they had yet had to encounter, and experienced their inability to contend with the Turks of those days in the open field. In the year 1383, in an action near Berát, they were defeated by the troops of Sultan Murat the First, with the loss of their leader, the only surviving son of the above-mentioned Balza. ‖ This loss was succeeded by others. A part of their Northern possessions was conquered by the Venetians, and some of their towns fell into the hands of the

* Chalcocondylas, l. 4. p. 111. See also the authorities cited in Ducange, Hist. de Constantinople, l. 8. c. 25, 26, 35.

† Chalcocondylas, ibid.

‡ Chalcocondylas, l. 4. p. 112, 113.

§ Chalcocond. ibid.—Ducange, ibid.

‖ Phranza, l. 2. c. 9.

Turks; but their final submission to the Ottoman government was delayed for some time after the reduction of the rest of Northern Greece, by the talents and valor of their chief, George Kastrióti, (more commonly known by the Turkish name of Iskénder-beg,)* and of his father-in-law, Arianita Topia;* the former of whom, from 1443 to 1467, ruled in the North, and the latter for nearly the same period in the South of Albania.

The last great struggle of the Albanians against the Turks was the siege of *Scodra*, a place marked by the hand of nature for the capital of *Illyria*, and still preserving its ancient name unaltered. This defence, though conducted by a Venetian General, confers as much honor upon the Albanians, as all the exploits of Scanderbeg. It lasted a year, and is one of the most curious sieges recorded in history, from the gallantry of the besieged, the disparity of power in the two parties, and the immense calibre of the Turkish artillery in that early period of the art; some of the stone shot thrown against the walls having weighed 1300 lb. † After resisting the utmost efforts of Mahomet the Second in person, the place was upon the point of yielding to famine, when the Venetians, by one of the articles of their treaty with the Porte in 1478, saved the Scodrians from the disgrace of submission, by taking upon themselves to stipulate that the place should be yielded to the Turks, and that the inhabitants should obtain a refuge in the Venetian states.

* Marinus Barletius de Vitâ, Moribus, & Rebus Gestis G. Castrioti——Historia di Giorgio Castrioto, 8vo. Venice, 1580.——Ducange, Famil. August. Byzant. 30.

† The history of the seige of Skódre is related by a native and eye-witness, Marinus Barletius, who published the account in Latin at Venice, in the year 1504.

From this period Albania became a province of the Ottoman dominions, but the subsequent expeditions,* undertaken by some of the Sultans† against Albania, sometimes with doubtful success, show that the country was never thoroughly subdued; and it is not probable, that the Porte has ever been able to enforce a more implicit obedience to its orders than it now does, when it is unable to appoint or confirm any provincial governor, who is not a native of Albania, and who has not already established his influence by his arms, policy, and connexions.

The Turkish conquest, if it can be so called, has produced, however, many remarkable changes in Albanian manners. The principal is that of religion. It is well known, that in the days of Scanderbeg, Albania was a Christian nation. In the middle of the 17th century, Musulman apostasy had not made much progress, as we learn from a book published at Palermo in 1648, called Anatomia dell' Impero Ottomano, wherein the author proposes the plan of a league by the powers of Europe against Turkey, to be assisted by an insurrection of its Christian subjects, and reckons upon the assistance of the Albanians in common with the other Christians of the Empire. At present the Christians are no more than equal in number to the Musulmans; but it is evident, that such of the Albanians, as have renounced Christianity, have done it entirely from political motives, and for the sake of enjoying Turkish dignities, and other advantages derived from professing the governing religion. As in Crete, they marry Christian women; the boys go to the mosque and the girls to the church; and the man dines at the same table, and often out of the same dish, from the opposite side of which a part of his family is

* Leunclavii—Annales Turcici.

† Bajazet the Second, Soliman the Great, and Amurat the Third.

partaking of the meats forbidden to him. If they attach little consequence to points, which among these semi-barbarous people are considered as some of the most important religious distinctions, they are still more careless of minuter observances, and their laxity of religious practice is a common subject of ridicule among the Turks, no less than their poverty, and their privation of many Turkish luxuries, while at the same time their enterprise, activity, hardiness, and superiority in every thing connected with war, render them objects of jealousy and hatred.

The character of the Northern and Southern Albanians differs as much as the general face of the country in the two provinces. The Northern, a large portion of which consists of fertile plains, and abounds in cavalry, produces a race, combining the cruelty of the Albanian with the dullness of the Bulgarian. In the barren mountains and narrow vales of the South of Albania, the true character of the nation is to be sought for. Here the people, proverbially ignorant of horsemanship, and of many other advantages, that constitute the pride and comfort of the more civilized Turk, form an armed population of irregular infantry, one of the hardiest and most active in the world. They are in the constant habit of either warring upon each other, or of hiring themselves to some powerful chieftain of Albania, or of seeking their fortunes as mercenary troops in other parts of the Empire. Although preserving a marked distinction from the Greeks in form and physiognomy, having light eyes and high cheek-bones, they resemble very much in character and manners the natives of the more mountainous and independent districts of Greece. They possess perhaps more evenness of conduct, more prudence, more fidelity to their employers, and at the same time more selfishness, avidity, and

avarice, but there is found among them the same rigid observance of religious prejudices, the same superstitions, the same active, keen, and enterprising genius, the same hardy, patient, and laborious habits.

The geographer, Ptolemy,* is the earliest ancient author, who makes mention of the *Albani*. It has already been remarked, that they appear in his time to have been an inconsiderable tribe, possessing a town called *Albanopolis*. They remained in the same obscurity for near a thousand years, no further mention of them occurring until the twelfth century, when we find their town again mentioned under the name of *Albanon*, *Arbanon*, or *Elbanon*, and described as commanding the passes leading from the country about *Lychnidus*, to the maritime plains.† The importance of this situation, and the consequent superiority which the tribe obtained over the other Illyrians, seem to have been the reasons why the Greeks of the lower Empire applied the name of Ἀλβάνοι, Ἀλβανῆτες, or Ἀρβανῆτες, to all the natives of these mountains, who spoke the same dialect; and to the country itself, that of Ἀλβανία, Ἀλβανητία, or Ἀρβανητία, from whence the word Albania has been adopted by the Italians, and through them by the rest of Europe. But this name is not known, or at least never used or acknowledged by the natives themselves, who call the country Skiperí, an Albanian man Skipetár.‡

* Ptolem. Geog. l. 3. c. 13.

† Anna Comnena, l. 13. p. 390, & seq.—Acropolita c. 14, 25.

‡ Some resemblance to which name may be found in that of the Selapitani, mentioned by Livy, l. 45. c. 26. as an Illyrian tribe, who may be supposed to have inhabited the mountains in the neighbourhood of *Scodra*.

An opinion prevails among some persons in Albania, and the adjacent parts of Greece, that *Albanopolis* owed its origin to a colony from *Alba*, in Italy; and I have also heard it mentioned in the country, as a sort of tradition, that the nation received, in the reign of Septimius Severus, a colony of the Prætorian guards, who, upon the accession of Severus to the Empire, were disarmed and dismissed by him for having been concerned in the murder of Pertinax,* but I was never able to learn any good grounds for this supposition, which seems to have been chiefly suggested by the words of Latin origin contained in the language, and by the Albanian dress, which in some respects resembles that of a Roman soldier. It must also be acknowledged, that a country such as Albania furnishes little temptation to the settlement of foreigners, and is more likely to send forth from its barren mountains the surplus of its population to find a maintenance, which its own resources cannot afford. We find Albanian mercenaries in Naples, in the Barbary States, and in the pay of every chieftain in Turkey. Some large colonies of them occupy several parts of Calabria, and a smaller tribe inhabits four villages† in the centre of Sicily. The first Albanian settlers in the former province of the kingdom of Naples went there to occupy some fiefs, which were granted to them by Ferdinand the First, in return for the assistance he had received from George Castriot in obtaining possession of his throne. These were followed by many other natives both of Greece and Albania, who retired from the oppression of the Turkish govern-

* Xiphilin. epit. Dion. Cass.

† Mezzojuso, Palazzo Adriano, Piana, and Contessa.

ment, and the religion of Mahomet. Swinburne describes the national dress as still worn among the Albanese of Calabria, but the use of the language as chiefly confined to the women, and the Greek church as gradually giving way among them to the Latin.*

But the most considerable Albanian colonies are those of Greece and the Morea. They occupy most of the villages in *Bœotia*, *Attica*, and *Argolis*, and have obtained complete possession of two small districts in the mountainous parts of *Elis* and *Laconia*, the former of which is called Lálla, and the latter Bardúnia. The Albanians of Greece preserve the national dress, but they are gradually forgetting their language, and their features are already so much changed by an intermixture with the Greeks, that the Illyrian physiognomy is scarcely traceable. The island of Ídhra, Ὕδρα, (the ancient *Hydrea*), now the most florishing commercial society in Greece, was settled by a colony from *Argolis* of Albanian race, but they are now hardly distinguishable from the other natives of the Archipelago. The peasants of *Attica* are those who preserve the strongest marks of their origin, and who make the most extensive use of their vernacular tongue, while, among the Albanians of the Morea, it is almost obliterated. This may be taken for a presumption, that the colonization of the latter is much the more ancient of the two, and we find them, accordingly, settled in the Morea as early as the year 1391,† about which period they occupied a district called Ταβία, or Δαβία.‡ The name is still found in the centre of *Arcadia*, in a valley on the West side of Mount *Mœnalus*, not far from

* Travels in the two Sicilies, Vol. 1. Sect. 46.

† Χρονικὸν Σύντομον adjunct. Ducæ.

‡ Chron. Breve adj. Ducæ.——Chalcocondylas, l. 5. p. 127.

Tripolitza; but the Albanians are no longer in possession of this part of the country.

In the latter years of the Greek Empire, the Albanians of the Morea are often mentioned * as siding with the various parties, who disputed the possession of the Peninsula, or its districts, until its final reduction by Mahomet the Second in 1460. † In these last struggles of the Greeks, the Albanians seem to have been equally obnoxious to all parties, and Phranza, the unfortunate spectator of those national calamities, in which his own family was so much involved, confirms the character which Nicephorus Gregoras gives of them at a period somewhat earlier, and complains bitterly of their fickleness, perfidy, and cruelty.‡ It must be admitted, however, that their warlike habits were the chief means of saving the Despots of the Morea for a few years, and that their reduction, both in the *Peloponnesus*, and their original *Illyria*, was one of the most difficult enterprises in the victorious career of Mahomet the Second.

Before we proceed to describe the language, the reader will perhaps not be displeased, in such a new field of inquiry, at being presented with a statement of the chorographical divisions of Albania Proper; in performing which task I have greatly to regret, that circumstances do not at present admit of its being elucidated by a map.

Albania occupies almost the entire line of coast on the East side of the Ionian and Adriatic seas, included between the 39th and 43d

* See Laon. Chalc. l. 8, 9.——Ducas, c. 32.——Phranza, l. 3.

† Phranza, l. 3. c. 24. & seq.

‡ Phranza, l. 3. c. 23.——Nicephorus Gregoras, l. 11. c. 6.

degrees of latitude. It extends in no part more than 100 miles inland, and in the Southern districts not more than 30. Its boundaries on the North are Montenegro, and the ridges, which unite that mountainous province with Mount *Scardus*, and bound the plains of *Scodra* on the North. To the South, the limits of Albania upon the coast reach to within a short distance of Prévesa, and Súli is its extreme district.

The principal tribes of Albania are the Ngége, Tóske, Liápe, and *Tz*ámi. The Ngége (in Greek Γκέγκιδες) occupy the Northern districts as far South as Kaváia, and the river anciently called *Genusus*. Their chief towns are Dul*tz*úni, (Dulcigno in Italian,) Skódre (Scutari), Alés, (Lessio), Dúres (Durazzo), Tírane, Díbre.

The Tóske (Τόσκιδες) inhabit the great plains of the Mizakié and Malakástra, which stretch from the hills of *Dyrrhachium* to Berát and Avlóna, together with the mountains bordering the South side of these plains as far as Lópesi, Tepeléni, and Klisúra, all which are situated upon the Viósa, the river anciently called *Aous;* and on the East side they possess all the mountains as far as the district of Kóritza, which occupies one of the vallies of *Upper Macedonia*. The chief places of the Tóske are Berát and Elbasán, the former, next to Skódre, the most important place in Albania, and the latter, in all probability, upon the site of the ancient *Albanopolis*.

The Liápe (Λιάπιδες),* remarked among the Albanians themselves for their poverty, uncleanness of person, and inclination to pillage, inhabit the wild mountains included between Toskerí, or the district of

* Qu. Is this a settlement of the ancient Lapithæ?

the Tóskė (*Τοσκουριὰ*), and the sea, as far South as the plain of Délvino. Liaberí (*Διαμπουριὰ*) is sometimes called Arberí by the Albanians.

The *Tzámi* occupy all the region South of the river Kalamá, anciently called *Thyamis*, and it may perhaps be conjectured, that it is from a corruption of the latter name, that the *Tzámi* have derived their appellation. The country is called Dái by the Albanians, and *Τζαμουριὰ* by the Greeks, and it extends almost as far inland as the plains around Ioánnina. The chief places are Súli,* Paramithiá, Liuaráti, Margaríti, Párga, and Aghiá.

The other districts of Albania, which have either been detached from the great divisions, or never formed a part of them, are — 1. Parakálamo, comprehending the maritime country in face of Corfú, from the river Kalamá to Vutzintró (*Buthrotum*) included, and containing the towns of Filiátes, Kalbáki, Konispoli.—2. Délvino, and its rich plain formerly dependent upon the great city of *Phœnice*.—3. Derópul, (in Greek *Δρινούπολις*, probably a corruption of *Ἀδριανούπολις*) comprehends Arghiró-Kastro, Kardhíki, and Libókhovo, and the plains around them.—4. Zagoriá,† including several villages in the mountains between Libókhovo and Premédi. — 5. The *Liútzi* (*Λιούτζιδες*) occupy the mountains North of Zagoriá, and lying on the East of the Derópul river—and 6. *Réze* includes the mountains on the opposite bank of the same river.—This tribe may be considered a part of the Liápe,

* The position of this district, and the character of its inhabitants, prove it to be the same as that of the *Selli* described by Strabo, l. 7. p. 328.

† This is not to be confounded with the Greek district of Zagóri, which occupies the upper regions of the *Pindus* range to the North of Ioánnina.

and so may perhaps—7. Khimára, a district containing several large villages overhanging the sea, on the Western face of the *Acrocerawnian* mountains. — 8. The Kara-Muratá (*Καραμουρατάες*). These possess two or three large villages at the foot of the great mountain Neméertzka, on the edge of the plain of Kónitza. They border to the North upon the district of—9. Premédi, or Perméti, a large town on the left bank of the Viósa, at the foot of Mount Neméertzka. Its district includes a part of the mountains on the East side of the valley, and is called Danglí, and the people in Greek *Αγκλῆδες*. It contains the towns of Fráseri, Zavaliáni, &c. To the eastward of Danglí lies—10. Kolónia, bounded on the South by the district of Kónitza, and on the North by those of Ghrámos, Kóritza, and Berát. It forms a part of the great range of Mount *Pindus*, and contains the towns of Skrapári, Vithkúki, &c.

The exact boundaries of Albania on the East are doubtful: the best criterion seems to be the language, but as the men, whose employments often carry them abroad, for the most part speak Greek, those places only should be included where the Albanian dialect is in common domestic use, and generally spoken among the women. The districts of Ioánnina, Paleo-Pogóniana, and Kónitza, must be considered as Albanian conquests. Kóritza is the chief place of a long plain, running northwards towards O'khri (*Ἀχρίδα*), and watered by one of the branches of the *Apsus*. Upon the mountains, bordering it on the West, are the remains of the once populous and florishing Vlakhiote settlement of Moskhópoli. On the East of Kóritza is Devól, mentioned in the Byzantine history under the name of *Deabolis*, and as inhabited by Albanians. It contains the town of Bíklist, originally a colony of Bulgarians, like several others which are found in the

district of Kóritza, and in the adjoining plains of *Upper Macedonia*, watered by the branches of the *Haliacmon*.

In stating these divisions of the country, it has been intended to follow such as are purely Albanian, and were probably in use before the Turkish conquest. Among the other innovations introduced by that event, the chorography of the country underwent some changes. The chief towns, such as Délvino, Berát, Avlóna, Elbasán, and several places in the plains of Mizakié and Skódre, became Turkish Sandzáks, which commanded the plains and more accessible regions around them, while the mountainous districts still remained, and have ever continued, almost independent of the government of Constantinople.

SECTION THE SECOND.

Sounds of the Albanian Language—Sketch of the Grammar—Vocabulary.

THE Shkipetaric, or Albanian, is not a written language: in the Southern districts, indeed, its words are sometimes represented in Greek characters, but even this does not often occur, Greek being in most places so familiar to the higher classes, that whenever writing is necessary, the Greek language is generally preferred. The Greek alphabet, besides, is unable to express all the Albanian sounds, although the Albanian speech includes all the sounds of the modern Greek dialect. In forming an alphabet for Albanian, therefore, it has been necessary to add the following forms to those already given for expressing Romaic words in Latin characters.

ë is a vowel between the Italian a and e, uttered deep in the throat, being the same as the vowel-sound in the English words *burn*, *son*, but generally very short.

u resembles the French u, but the sound is more slender, and is thrown upwards towards the nostrils.

k is a common k, sounded between the tip of the tongue and upper teeth.

k is used to represent a guttural k not aspirated, being nearly, if not exactly, the sound of the Arabic kof.

kh is the χ of the modern Greeks, sounded through the nose, or it may be expressed by our h, sounded in the same manner.

l represents an l pronounced in the fauces, and nearly resembling the Italian gl.

n is nearly the Italian gn, but sounded a little in the nostrils.

s is the English sh, but not so harsh, and uttered nearer the teeth.

z represents very nearly the French j in jamais.

The other characters used in the following pages are intended to be read in the same manner as those of modern Greek words, written with our own alphabet;* thus dh will represent the sound of the Romaic *ð*; th that of *θ*; kh that of χ; *tz* that of the English ch in *child*; *dz* that of the English j in John; all which sounds are used in Albanian.

* See Chap. I. Sect. I. of this Volume.

The chief peculiarity of the Albanian utterance is its predilection for nasal sounds. In addition to those already mentioned, the simple mutes, expressed in other languages by b, g, d, have generally in Albanian a sound formed by throwing them upwards towards the nostrils. This happens especially in the beginning of a word, and might have been expressed either by those letters in Italics, or in a manner nearly descriptive of their sounds by mb, nd, ng; but it has been thought better not to multiply the difficulties of reading the Albanian words by any more new characters or combinations than those already described.

In the many words borrowed from Turkish, Romaic, Latin, French, &c. the Albanians have generally substituted their favorite nasal or guttural sounds for the kindred sounds of the original language.

As it is obvious that the marking of accent is one of the most important things to be observed in writing the words of a foreign language with our own alphabet, this has been particularly attended to in the ensuing pages.

GRAMMAR.

The following endeavour to form some grammatical rules for the Albanian dialect was made in order to facilitate the acquisition of the language; and I was, until very lately, quite ignorant of any similar attempt having been before made.* Though I had met with several Albanians of talents, and adequate learning, yet I never found one who had bestowed any attention on the grammar of his vernacular speech, or who had thought of any arrangement of rules, arising from that similarity of inflexion in the several parts of speech, which occurs in every language. The greater part of the information upon which the following remarks are founded, was derived from Evstrátio (*Εὐστράτιος*), of Viskúki, who holds the rank of Hieroceryx (*Ἱεροκήρυξ*) in the Greek church, and had been many years school-master at Moskhópoli. Besides being well acquainted with Hellenic and Romaic, and speaking and writing

* Mr. Hobhouse, in the Appendix to his travels in Albania, &c. has given the substance of an Albanian grammar, composed by an Italian missionary of the Roman Congregation de Propagandâ Fide. It is intituled,—Osservazioni Grammaticali nella Lingua Albanese del P. Francesco Maria da Lecce, &c.; printed at the Propagandà press at Rome in 1716.

Some diversity will be remarked between the grammar of da Lecce, and the grammatical sketch now submitted to the public; but the former was chiefly intended for Northern Albania, where alone there are any Christians of the Latin church, and where the dialect differs in some respects from that of the mountains of the South: and it is observable, that the words of an oral language may be written very dissimilarly by two persons of different nations, although the sounds intended to be described may be nearly the same.

fluently in both, he possessed that more accurate knowledge of his native Albanian dialect, which was to be expected in a person so qualified.

ARTICLE.

The indefinite article of the English language is supplied in Albanian, as in Romaic, and many other modern languages, by the first numeral.

The definite article coalesces with the noun, and forms a part of it, either by altering its last syllable, or both its first and last syllable, or by forming an additional syllable at the end of the noun.

Thus ἀγελάδα, cow, without the article, is ..... liópe.
ἡ ἀγελάδα, the cow, ... liópa.
καλοῦ, of good, ... míri.
τοῦ καλοῦ, of the good, ... tmírit.
ἄνθρωπος, man, ... neri.
ὁ ἄνθρωπος, the man, ... neríu.

In nouns masculine, the article in the nom. sing. is most commonly i, substituted for the final vowel, when the word ends in a vowel; or affixed to it, when it ends in a consonant, as,

καλὸς, good, ... imíre.
ὁ καλὸς, ... imíri.
ἄγγελος, angel, ... éngel.
ὁ ἄγγελος, ... éngeli.

EXCEPTIONS.

1. When the word ends in o or a, accented on the last syllable, or on the antepenultimate, the article is kh (χ) affixed, as

Χριστὸς, Christ, ... Khristó.
ὁ Χριστὸς, ... Khristókh.
Θωμᾶς, Thomas, ... Thomá.
ὁ Θωμᾶς, ... Thomákh.

2. When the word ends in o, accented on the penultimate, the article is a affixed, as

Πέτρος, Peter, ... Pétro.
ὁ Πετρὸς, ... Pétroa.

3. When the word ends in a, accented on the penultimate, it is the same with or without the article, as

Βαρνάβας, Barnabas, ... Varnáva.
ὁ Βαρνάβας, ... Varnáva.

The foregoing exceptions apply chiefly to words borrowed from the Greek.

4. When the word ends in i accented, the article is generally u affixed, as

ἄνθρωπος, man, ... *neri*.
ὁ ἄνθρωπος, ... *neríu*.

But sometimes the article is a affixed, as

Θεὸς, God,	.... Perendí.
ὁ Θεὸς,	..... Perendía.

5. When the word ends in a consonant, and instead of i affixed, takes some other letter, or letters, for the additional syllable, as

πουλὶ, bird,	.... zok.
τὸ πουλὶ,	..... zóngu.

These last exceptions are various, and must be learned by practice.

In nouns feminine, the article in the nom. sing. is always affixed to, or substituted for, the last letter of the noun, except when it ends in an accented vowel, or in a, or in a liquid, when the diphthong *ia* forms the article.

EXAMPLES.

θύρα, door,	..... dére.
ἡ θύρα,	..... dèra.
Θήβη, Thebes,	..... Thívi.
ἡ Θήβη,	..... Thíva.
φακὴ, lentil,	..... thiér.
ἡ φακὴ,	..... thiéra.
γυναῖκα, woman,	.... grúa.
ἡ γυναῖκα,	..... grúaia.
οὐρανὸς, heaven,	.... kíel.
ὁ οὐρανὸς,	..... kíelia.

Greek neuters plural having no singulars when adopted in Albanian, take the article in the same manner, as

Ἰωάννινα, vulgò *Γιάνινα*, (name of a city) .. Ghianíne.
τὰ Ἰωάννινα, ... Ghianína.

NOUNS SUBSTANTIVE.

The inflexions of substantives are so variable in Albanian, that it is not pretended to give any rules for arranging them in declensions; the following examples may serve to show the usual modes of forming their inflexions, both with and without the article. There are only two genders, masculine and feminine, which last may be considered as including the neuter; and three cases, nominative, genitive, and accusative. The dative is supplied, as in Romaic, by the preposition *de*, *εἰς*, *to*, and the accusative.

EXAMPLES.

1. Masculine, *neri*, *ἄνθρωπος*, *man*.

	Without the article.	With the article.
Sing. nom.	(*ἄνθρωπος*), &c. *neri*.	(*ὁ ἄνθρωπος*) .... *neriu*.
gen.	..... *neriu*.	..... *neriut*.
acc.	..... *neri*.	..... *nerine*.
Plur. nom.	..... *nérez*.	..... *nérezit*.
gen.	..... *nérez*.	..... *nérezet*.
acc.	..... *nérez*.	..... *nérezit*.

2. Feminine, dére, θύρα, *(door.)*

	Without the article.	With the article.
Sing. nom.	(θύρα) &c. .. dére.	(ἡ θύρα) &c.. déra.
gen.	..... dére.	..... dérese.
acc.	..... dére.	..... dérene.
Plur. nom.	..... dier.	..... dierte.
gen.	..... dierve.	..... dierve.
acc.	..... dier.	..... dierte.

3. Feminine, kiel, οὐρανὸς, *heaven.*

	Without the article.	With the article.
Sing. nom.	(οὐρανὸς) &c. .. kiel.	(ὁ οὐρανὸς) &c. kiel*ia*.
gen.	..... kiele.	..... ekielse.
acc.	..... kielne.	..... kielne.
Plur. nom.	..... kiele.	..... kielte.
gen.	..... kielve.	..... kielvet.
acc.	..... kiele.	..... kielte.

4. Feminine, re, σύγνεφον, *cloud.*

	Without the article.	With the article.
Sing. nom.	(σύγνεφον) &c. re.	(τὸ σύγνεφον) &c. réa.
gen.	..... réne.	..... erése.
acc.	..... re.	..... réne.
Plur. nom.	..... re.	..... réte.
gen.	..... réve.	..... erévet.
acc.	..... re.	..... réte.

5. Masculine, zok, πουλί, *bird.*

	Without the article.	With the article.
Sing. nom.	(πουλί) &c. .. zok.	(τὸ πουλί) &c. zóngu.
gen.	..... zóngu.	..... ezóngut.
acc.	..... zok.	..... zokne.
Plur. nom.	..... zok.	..... zókte.
gen.	..... zóngu.	..... zóngevet.
acc.	..... zok.	..... zókte.

6. Feminine, kârte, χαρτί, *paper.*

	Without the article.	With the article.
Sing. nom.	(χαρτί) &c. .. kárte.	(τὸ χαρτί) &c. kárta.
gen.	..... kárte.	..... kártese.
acc.	..... kárte.	..... kártene.
Plur. nom.	..... kártera.	..... kárterat.
gen.	..... karteráve.	..... karterávet.
acc.	..... kártera.	..... kárterat.

7. Masculine, tedâsure, ἀγάπη, *love, desire.*

	Without the article.	With the article.
Sing. nom.	(ἀγάπη) &c. .. tedâsure.	(ἡ ἀγάπη) &c.. tedâsurit.
gen.	..... tedâsuri.	..... tedâsurit.
acc.	..... tedâsure.	..... tedâsurit.
Plur. nom.	..... tedâsura.	..... tedasuríte.
gen.	..... tedasuráve.	..... tedasurívet.
acc.	..... tedâsura.	..... tedasuríte.

6. Feminine, *senterí, ἁγιωσύνη, sanctity.*

	Without the article.	With the article.
Sing. nom.	(*ἁγιωσύνη*) &c. *senterí.*	(*ἡ ἁγιωσύνη*) &c. *senteríа.*
gen.	..... *senteríe.*	..... *senteríse.*
acc.	..... *senterí.*	..... *senteríа.*
Plur. nom.	..... *senterí.*	..... *senteríte.*
gen.	..... *senteríve.*	..... *senteríavet.*
acc.	..... *senterí.*	..... *senteríte.*

NOUNS ADJECTIVE.

Adjectives receive the article in the same manner as substantives, as

ilík, *ἀχαμνὸς, bad,* (masc.)
ilínku, *ὁ ἀχαμνὸς, the bad.*
esemtúare, *ἄσχημη, ugly,* (fem.)
esemtúara, *ἡ ἄσχημη, the ugly.*

Example to show the declension of adjectives.

imíre, *καλὸς, good.*

WITHOUT THE ARTICLE.

	Masculine.	Feminine.
Sing. nom.	(*καλὸς*) &c. .. imíre.	(*καλὴ*) &c. .. emíre.
gen.	..... míri.	..... semíre.
acc.	..... temíre.	..... temíre.
Plur. nom.	..... temíre.	..... temíra.
gen.	..... míreve.	..... tmírave.
acc.	..... temíre.	..... temíra.

WITH THE ARTICLE.

	Masculine.	Feminine.
Sing. nom.	(ὁ καλὸς) &c. imíri	(ἡ καλὴ) &c.... emíra.
gen.	..... tmírit.	..... semírese.
acc.	..... temírene.	..... temírene.
Plur. nom.	..... temírete.	..... temírate.
gen.	..... tmírevet.	..... tmíravet.
acc.	..... temírete.	..... temírate.

When the adjective is joined to a substantive, the substantive usually precedes.

When the definite article is required, the word which precedes bears it.

When the last letter or syllable of the word, which precedes, is the same as the first of that, which follows, they are not repeated in the latter, — as, grúase míre, τῆς καλῆς γυναικός, *of the good woman*; and not grúase semíre.

When the substantive follows, the oblique cases are not used, but the form of the nominative, either singular or plural, is used in all the cases, as tmíravet zémera, καλῶν καρδιῶν, *of good hearts*; and not tmíravet zemerávet.

And this indeclinable form is sometimes, but not so often, observed in adjectives.

The comparison of adjectives is effected by the words me, *more*, and fort, *much*; as me imíre, καλήτερος, *better*; fort ibúkur, εὐμορφώτατος, *very handsome*.

PRONOUNS.

First Person u, *ἐγὼ, I.*

Sing. nom. ——— u, úné.
Gen. dat. and acc. — múa.
Plur. nom. ——— ne or néve.
Gen. dat. and acc. — néve, úne.

Second Person tí, *συ, thou.*

Sing. nom. ——— ti, tíne.
Gen. and acc. —— *tu*, téie.
Dat. ——— ni.
Plur. nom. ——— iú.
Gen. dat. and acc. — iúve.

The place of the third personal pronoun is supplied by the demonstrative aí, *αὐτὸς* or *ἐκεῖνος*.

A different form of these three pronouns is used when they are governed by a verb. They then precede the verb, except when it is in the imperative mood;

múa being changed into me.
néve——into na.
tu ——into te.
iúve——into u.

And the cases of the third person are as follow :

Sing. gen. and dat.	τοῦ, *of him, to him* τῆς, *of her, to her* τοῦ, *of it, to it*	ti, i, ua,* *or ia*, according to the letters which they precede or follow.
Acc.	τὸν, *him,* τὴν, *her,* τὸ, *it,*	a, e, ta, te.
Plur. gen. dat. acc.	τοὺς ταὶς	*of them, to them, them*—tu, u, ua.
	τὰ,	——————*them,* ——— i.

EXAMPLES.

δόσμου, *give me* — ap me.
νὰ τοῦ γράψω, *that I may write to him* — te i skrúan.

But when in the same phrase, the accusative case of the third personal pronoun is likewise required ; it is as follows —

Sing. acc. — a or (when following a word ending in a) e.
Plur. acc. — i.

EXAMPLES.

δόσμουτα, *give them to me* ——————— ap me i.

μᾶς { τὸν / τὴν / τὸ } δίνεις, *thou givest* { *him* / *her* / *it* } *to us* — na e ep.

* As the usual mode of expressing a diphthong, by writing the two vowels in Italics, would produce ambiguity when one of those vowels has two sounds, also distinguished by means of the Italic print, it has been necessary in these cases to use a curved line under.

σοι { τὸν / τὴν / τὸ } δίνω, *I give* { *him* / *her* / *it* } *to thee* — te a ap.

The final e of all these particles being elided, when coming before another vowel, the expressions te i *skrúan*, ap me i, and te a ap, here written at length to show their construction, should be pronounced ti *skrúan*, ap mi, ta ap. And here it may be observed, that the elision of an initial or final vowel, when meeting another, the elision of a final vowel occasionally without any such cause, the addition of a final consonant, and some other slight changes from the rules here given, for the sake of euphony, are common in Albanian, and will be exemplified in the exercises.

PRONOUNS POSSESSIVE.

These are as follow in the singular masculine without the article:

im, ——— *mine.*
it or *ut*, ——— *thine.*
itíe, ——— *his.*
úne, ——— *our.*
úaie, ——— *your.*
itíre, itúre, —— *their.*

it has *iótе* in the fem. nom. and sáte in the fem. acc.
úne has *iáne* in the fem. nom. and sáne in the fem. acc.

But in general the inflexions of these pronouns vary so much in the usages of different classes and districts, that it is not attempted to give them at length.

Pronouns Demonstrative.

1. *ki*, τοῦτος, ἐτοῦτος, ταῦτος, &c. *this.*

	Masculine.	Feminine.
Sing. nom.	*ki*, *ku*	*keió.*
gen.	*ketíkh*	*kesákhe* or *kesáie.*
acc.	*keté*	*keté.*
Plur. nom.	*ketá*	*ketó.*
gen.	*ketíre*	*ketíre.*
acc.	*ketá*	*ketó.*

2. *aí*, αὐτός, ἐκεῖνος, &c. *that.*

	Masculine.	Feminine.
Sing. nom.	*aí*, *aió*	*aió.*
gen.	*atíkh*	*asáie.*
acc.	*até*	*até.*
Plur. nom.	*atá*	*ató.*
gen.	*atíreve*	*atíreve.*
acc.	*atá*	*ató.*

Pronoun Relative.

ke, ὅπου, ὁ ὁποῖος, *who, which.*

Indeclinable.

Pronoun Interrogative.

tz or txe, τι, *what?*

Indeclinable.

VERBS.

The auxiliary verbs are two, as in Romaic.

1. kam, ἔχω, *I have.*

Indicative Mood.

Present.		Past.	
Sing. ἔχω, &c.	kam	Sing. εἶχα, &c.	kísna.
	ke		kísne.
	ka		kíste.
	kémi		kísim.
	kíni		kísite.
	káne		kísne.

Imperative.

Sing. ἔχε, ——— kíkh.
Plur. ἔχετε, ——— kíni.

Conjunctive Mood.

Present.		Indefinite.	
Sing.	kem	Sing.	pátza.
	kes		patz.
	kéte		páste.
Plur.	kémi	Plur.	patzim.
	kíni		pátzi.
	kéne		pátzine.

The use of these two tenses will be shown in the verb skrûan.

2. dúa, θέλω, *I will.*

Indicative.

Present.		Imperfect.	
Sing. θέλω, &c.	dúa	Sing. ἤθελα, &c.	dóia.
	do		dóie.
	do		dókhite.
Plur.	dúame	Plur.	dóghim.
	dóghini		dóghite.
	dúane		dóinine.

Past.

ἠθέλησα, &c.	dém.
	dése.
	des.
	désem.
	déste.
	déme.

Imperative.

Sing. θέλε,	dúakh.
Plur. θελήσατε,	dóghini.

Conjunctive.

Present.		Indefinite.	
Sing.	dúa	Sing.	dása.
	dúas		dastz.
	dóie		dáste.

Present.	Indefinite.
Plur.—as in the indicative.	Plur. ——— dhim.
	——— dásit.
	——— dásine.

Participle, dásure.

The greater part of Albanian verbs ends in *n*. The following will exemplify the mode of forming the tenses and their inflexions.

Skrúan, γράφω, I write.

Active Voice.

Indicative.

Present.		Imperfect.	
Sing. (γράφω) &c.	skrúan.	Sing. (ἔγραφα) &c.	skrúana.
———	skrúan.	———	skrúane.
———	skrúan.	———	skrúante.
Plur. ———	skrúanme.	Plur. ———	skrúanim.
———	skrúani.	———	skrúanit.
———	skrúanme.	———	skrúanin.

Past.

Sing. (ἔγραψα) &c.	skróva.
———	skróve.
———	skrókhti.
Plur. ———	skrúam.
———	skrúate.
———	skrúane.

Conjunctive.

	Present.		Indefinite.
Sing.	(γράψω) &c. *skrúan.*	Sing.	——— *skrofsa.*
	——— *skrúans.*		——— *skrofs.*
	——— *skrúane.*		——— *skrófte.*
Plur.	——— *skrúanme.*		——— *skrofsim.*
	——— *skrúani.*		——— *skrófsit.*
	——— *skrúanme.*		——— *skrófsine.*

The present of this mood, preceded by *dóte,** (θὲ, θέλει,) expresses the future active; as,

Dóte skrúan, θέλει γράψω, I will or shall write, &c.

The same tense preceded by *léte* (ἀς) is the imperative, and by *te* (νὰ) is the potential, the *léte* being omitted in the second persons imperative; *te*, with this tense, is also used for the infinitive, and, as in Romaic, is often substituted for the imperative, thus,

skrúans or te skrúans, γράφε, γράψε, νὰ γράψῃς, write thou.
léte skrúan, ἀς γράψῃ, let him write.
te skrúanme, νὰ γράψωμεν, that we may write, let us write.
dúa te skrúan, θέλω νὰ γράψω, I wish to write.

The indefinite of this mood (sometimes after *makár*, μακάρι) is the optative, and after *de* (ἂν) is the conditional form of speaking, as,

* The Albanians always add *te* to *do*, to form this tense, whereas *νὰ* is not always added to *θέ* in Romaic.

makár *skrófsa*, *would that I could write.*
de *skrófsim*, *if we should write.*
dáste Perendía, *I wish that God would.*

The compound preterite, εἶχα γράψῃ, *I had written*, is expressed by the past tense of káṁ, *I have*, and the participle skrúar or skrúare, as,

kíste skrúar, εἶχε γράψῃ, *he had written.*

Passive Voice.

Indicative.

Present.		Imperfect.	
Sing. (γράφομαι) &c.	*skrúkhem.*	Sing. (ἐγραφόμουν)	*skrúkhesa.*
———	*skrukhis.*	———	*skrúkhese.*
———	*skrúkhete.*	———	*skrúkhe.*
Plur. ———	*skrúkhemi*	Plur. ———	*skrúkhisim.*
———	*skrúkhi.*	———	*skrúkhisit.*
———	*skrúkhene*	———	*skrúkhisne.*

Past.

Sing.	ἐγράφθην,	uskrúase.
———		uskróve.
———		uskrúa.
Plur. ———		uskrúam.
———		uskruate.
———		uskrúane.

Imperative.

Sing. ——— *skrúaia.* Plur. ——— *skrúkhi.*

Conjunctive.

Sing. ——— uskrófsa.
——— uskrófs.
——— uskrófte.
Plur. ——— uskrófsim.
——— uskrófsite.
——— uskrófsine.

Participle. —— skrúare.

The future passive is formed by the present indicative, preceded by dóte, as,

dóte skrúkhem, *θέλει γραφθῶ, I shall, or will be written,* &c.

The same tense, preceded by léte, expresses the imperative, as

léte skrúkhene, *ἂς γραφθοῦν, be they written, let them be written.*

The potential and infinitive are formed by the same tense, preceded by te, as,

te skrúkhem, *νὰ γραφθῶ, that I may be written.*
dúa te skrúkhem, *θέλω νὰ γραφθῶ, I wish to be written.*

The optative is expressed by uskrófsa, preceded by makár, and the conditional by the same tense, preceded by de, as

makár uskrófsa, *μακάρι νὰ ἐγράφομουν, would that I were written.*
duskrófsa, *ἂν γραφθῶ, if I be written, if I should be written*

The same tenses are used both in active and passive after síte, ἀφ' οὗ, *since*—kúrte, ὅταν νὰ, *when*—as after te, and its other compounds, dóte, léte, as

kúrtë skrúans, *when thou shalt write.*
síte skrúkhet, *since he is written, or hath been written.*

The participle, in its simple form, has an adverbial signification; preceded by i it forms an adjective in the singular masculine; preceded by te, it becomes a noun substantive—thus dásure, the participle of dua, θέλω, ἀγαπῶ, *I will, I love*, signifies *lovingly*—idhnure, *beloved*—tedásure, *desire, love.*

Preceded by túke, it forms the participle active—as túke skrúare, γράφοντας, *writing.*

Its use in the formation of the compound preterite has already been shown.

Compound verbs in Albanian are — 1. Those formed by prefixing to a simple verb *tz* or s, which, like ξε in Romaic, and *un* in English, reverse its signification.*—thus ves, ἐνδύνω, *I put on*—*tz*ves, γδύνω, *I strip*—kam, ἔχω, *I have*—skam, *I have nôt.*

2. Compounds, formed by prepositions, as from *kh*ap, ἀνοίγω, *I open*, is formed per*kh*áp, σκορπίζω, *I scatter.*

* Sometimes, however, *tz*, or s before an adverb, forms a verb without any force of negation; as búte, *tenderly*; tzbuí or sbut, *I make tender.*

ANOMALOUS VERBS.

The following are some of the Albanian verbs most remarkable for the anomaly of their conjugation —

1. *iam*, εἶμαι, *I am.*

Indicative Present, — *iam*, ie, éste, iémi, íni, *iane*.
Past, —— ísna, ísne, íste, ísim, íste, ísnene.
Conjunctive Present, iém, iés, iéte, iémi, íni, iéne.
Indefinite, kiófsa, kiófsi, kiófte, kiófsim, kiófsit, kiófsine.

2. ve, βάνω or βάζω, *I put.*

Ind. Pres. ——— ve, ve, ve, véme, vírni, véne.
Imperf. —— vírna, vírne, vínte, vírim, vírite, vírnene.
Past, —— vúra, vúre, vúri, vum, vúte, vúne.
Imperative, ——— ———, vére, ———, ———, vírni, ———.
Conj. Pres. ——— ve, ves, vére, véme, vírni, véne.
Indef. —— véntza, ventz, vénte, véntzim, véntzi, véntzine.
Participle, ——— véne.

3. ap, δίνω or δίδω, *I give.*

Ind. Pres. ——— ap, ep, ep, ápeme, ípni, ápene.
Imperf. —— ípna, &c. as in ve.
Past, —— dháse, dhe, dha, dham, dháte, dháne.
Imperative, ——— ———, ip, ———, ———, ípni, ———.
Conj. Pres. ——— ap, aps *or* ápes, ápe, &c. as in the indicative.
Indef. —— dhéntza, &c. as in ve.
Participle, ——— dhéne.

4. véte, πηγαίνω, *I go.*

Ind. Pres. ——— véte, véte, véte, vémi, vighini, véne.
Imperf.—— véia, véie, víghite, víghim, víghite, vighine.
Past,——— vághita, vághite, váte, vátem, váte, vátne.
Imperative, ——— ———, étze, ———, ———, étzeni.
Conj. Pres. ——— véte, vetz, véie, &c.
Indef. —— váfsa, vafs, váfte, váfsim, váfsi, váfsine.
Participle, ——— váte *or* váture.

5. thom, λέγω, *I say.*

Ind. Pres. ——— thom, thúa, thóte, thémi, thóghini, thóne.
Imperf.—— thósna, &c.
Past, —— thése, &c. as in ap.
Imperative, ——— ———, thua, ———, ———, thóghini, ———.
Conj. Pres. ——— thom, thoms, &c.
Indef. —— théntza, &c.
Participle, ——— théne.

6. *kh*eth, ρίχνω, *I throw.*

Ind. Pres. ——— *kh*eth, *kh*eth, *kh*eth, *kh*édheme, *kh*ídhni, *kh*édhene.
Imperf.—— *kh*ídhna, &c.
Past, —— *kh*ódha, *kh*ódhe, *kh*ódhi, *kh*ódhem, *kh*óthte, *kh*ódhne.
Imperative, ——— ———, *kh*ith, ———, ———, *kh*ídhni, ———.
Conj. Pres. ——— *kh*eth, *kh*eths, &c.
Indef. —— *kh*éthtza, &c.
Participle, ——— *kh*édhure.

7. dal, εὐγαίνω, *I go out.*

Ind. Pres. ——— dal, del, &c. as in ap.
Imperf. — dílna, &c.
Past, —— dólla, dólle, dólli, dúalme, dúalte, dúalne.

Imperative, ——— ———, dil, ———, ———, dílni, ———.
Conj. Pres. ——— dal, dals, &c.
Indef. ——— dáltza, &c.
Participle, ——— dúale.

8. vin, ἔρχομαι, *I come.*

Ind. Pres. ——— vin, vién, viẽn, vímme, víni, vímme.
Imperf. ——— vína, &c.
Past, ——— érdha, &c. as in *kh*eth.
Imperative, ——— ———, éia, ———, ———, éni, ———.
Conj. Pres. ——— vin, víns, &c.
Indef. ——— ártza, &c.
Participle, ——— árdhure.

9. bíe, πίφτω, *I fall.*

Ind. Pres. ——— bíe, &c. as in ve.
Imperf. ——— bírna, &c.
Past, ——— ráse, &c. as in ap.
Imperative, ——— ———, bíere, ———, ———, bírni, ———
Conj. Pres. ——— bie, bíes, &c.
Indef. ——— réntza, &c.
Participle, ——— ráre.

10. pi, πίνω, *I drink.*

Ind. Pres. ——— pi, &c. as in véte.
Imperf. ——— pína, &c.
Past, ——— píva, píve, piu, pim, píte, píne.
Imperative, ——— ———, pi, ———, ———, píghini, ———.
Conj. Pres. ——— pi, pis, &c.
Indef. ——— pifsa, &c.
Participle, ——— píre.

From the foregoing examples it will be seen, that the indic. pres. and indic. past, are the roots from which the other tenses are formed. In regular verbs in *n*, the past is formed directly from the present, in the manner already exemplified in skrúa*n*.

In regular verbs, terminating in any other consonant, the past is a added, as *kh*ap, *I open*, p. *kh*apa — and the participle is formed by converting that a into ure, as *kh*ápure, *openly*. But when the consonant is a liquid, the past is usually formed as in the verb dal, and the participle from the indic. pres. by adding *e*, as Síel, *I bear*, past sólla, particip. síele.

The inflexions of the past in verbs in *in*, are like those of the past tense of pi, and those in *en* are formed in the same manner, as rembén, *ἁρπάζω, I seize by force*; past, rembéva, rembéve, rembén, rembíem, rembíete, rembíene.

CONJUNCTIONS, &c.

ὁποῦ,	that,	*ke.*
ἀμὴ,	but,	po.
καὶ,	and,	edhé, e.
ὅμως,	but, only,	amá.
ἐπειδὴ,	since,	madám.
ἢ,	or,	iá, a.
διατί;	why?	pse?
διότι,	because,	se.
ἀκόμι,	yet, not yet,	edhé.

μ' ὅλον τοῦτο,	withal, notwithstanding,	dónese.
τουλάχιστον,	at least,	páse, páku.
λοιπὸν,	for the rest, in short, finally,	ben iftizá.
διὰ τοῦτο,	therefore, on this account,	prandákhi.
ὅπου,	where,	do, kudó.
ἂν, σὰν, ἐνίσως καὶ	if, in case,	de, du, da.
καθὼς, ὡσκαθὼς,	as, in like manner as,	sinderku, posí.
ὅταν,	when,	si.
ἕως νὰ,	until,	gérte.
οὔτε, οὔτε,	nor, not even,	as.
ὅπου νὰ,	where,	tékte.
ὅτι,	for that, in order that, because,	se.
ἔτζι,	so, thus,	*kestú, astú.*
πῶς;	how?	si.
ποῦ;	where?	ku?
τὶ λογῆς; / *τὶ λογιῶν;*	of what kind?	*tzfáre.*
ναὶ, ναίσκε,	yes,	aí.
ὄχι, ὄχεσκε,	no,	*ió, núke.*
μὴ,	not,	mos.
ἄμποτες,	would that,	makár, kes.
ἀμὴν,	be it so,	amín, ástú kiófte
ἰδοὺ,	lo! behold!	*iá.*
ὦ,	oh!	uá, o.
βάβαι,	indeed!	bobó.
ἄχ, ἀλολμονον,	alas!	vái, popó, *uákh.*

PREPOSITIONS.

εἰς,	to, in,	de, di, be, bi, ba, *te.*
ἀπὸ,	of,	pe, pre, per.
ἀπὸ,	from,	*gákha.*
διὰ,	for, by, through,	pre, per.
μὲ,	with,	me, mc.

μετὰ,	after,	pas.
ἕως,	unto, as far as,	gérbe, gérte.
χωρὶς, δίχος,	without,	pa.
μέσα, ὑποκάτω,	within, under,	dáne.
κοντὰ εἰς,	near to,	áfer, dái.
μεταξὺ,	between,	der.
ἀνάμεσα,	amongst,	der.
τριγύρω εἰς,	around,	reth.

VOCABULARY.

THE only printed Albanian vocabularies I have yet seen are,

1. A Table of Albanian words, written in the Greek character, and contained in a spelling-book and vocabulary of Latin, Wallachian, and Albanian, designed for the use of the Greeks, composed by Theodore Kavalióti, of Moskhópoli, and printed at Venice in 1770. This vocabulary, which is short, and imperfectly expresses the Albanian sounds, is inserted in a German treatise, called Researches upon the History of the Eastern Nations of Europe, by Professor Thunmann, of Halle.

2. A Lexicon Tetráglosson, containing exercises in Vlakhic, Bulgarian, and Albanian, for the use of the Greeks, and of which more will be seen in the ensuing chapter.

In addition to these books, I have also heard of a Latin and Albanian dictionary, by Francesco Biandi, and an Albanian translation of the Bellarmine catechism, by Pietro Budi da Pietra-Bianca, both printed at the Propagandà press; the former in 1635, and the latter in 1664, but I never saw either of them.

The following vocabulary will be found to contain most of the words in common use in Albanian. It was compiled at various times, and in different parts of the country. Some assistance was derived from the two first books just mentioned, and the whole was corrected and enriched by my Albanian *Didaskalos* Eustratius.

The first three letters are more extended than the rest, for the sake of showing the mode of forming derivatives in Albanian, the etymon of which, it will be observed, is most frequently an adverb, as from lir, *cheaply*, is formed ilíre, *cheap*; lirón, *I cheapen*: but it is sometimes a verb, as dikh, *I assist*; dikhmes, *assistant*; dikhme, *assistance*: Sometimes a substantive, as zot, *master*; zoterí, *mastership*; zoterón, *I rule*: and sometimes an adjective, as imárre, *foolish*; marrón, *I am foolish, astound*; marrerí, *madness, folly*; marrerist, *foolishly*.

Other substantives are formed from substantives and adjectives by adding íste or íre; and the Turkish termination of lek, to indicate quality or capacity, is also very commonly adopted in Albanian.

The general rule for the genders of nouns substantive is, that those ending in a consonant are masculine, and those in a vowel feminine, except—1. Such as are formed in the manner just mentioned, and have a termination in íste—2. Such as are formed from participles by prefixing te. Both of these are masculine. All such as do not follow these rules have their genders marked in the vocabulary by *m.* or *f.*

As the nouns in general are given without the article, their form

with the article, whenever remarkable, is annexed, preceded by *a.*; *pl.* shows the plural; and *a. pl.* the plural with the article.

To all anomalous verbs, the past tense is annexed, preceded by *p.*, and, where necessary, the participle also, preceded by *part.*

The capitals marked at the end of some of the words are the initials of the language, in which the corresponding word has the same, or nearly the same sound. H. Hellenic, L. Latin, I. L. low Latin, F. French, It. Italian, S. Saxon, G. Gothic, T. Turkish, Sc. Sclavonian, R. Romaic. A large proportion of the Turkish words are either of Arabic or Persian origin, but as they are all adopted into the Albanian immediately from the Turkish, that designation has been thought sufficient. Whenever the word has been derived immediately from a modern language, but originally from the ancient, the initials of both are given. When the Albanian word, by its resemblance to the Romaic, has evidently been taken from that dialect, it was unnecessary to notice it at all.

It is probable that persons extensively acquainted with the modern languages of Europe will discover many more instances of resemblance between them and the Albanian dialect than are here marked, especially among the dialects of Sclavonian. The Bulgarian vocabulary, given in the next chapter, may furnish the reader with one example for making the comparison.

The similarity of idiom between Romaic and Albanian made it convenient to construct the vocabulary upon the former language; and the English explanation forms the middle column. The

Greek words are generally written in their most vulgar forms, that they may be upon the same level of politeness with the Albanian. From the uncertainty of Romaic orthography, it has sometimes been necessary to insert the different modes of writing the Greek word, and as it was a principal object of the vocabulary to show the roots and the deduction of their derivatives from them, words derived from the same root are often put together, without always attending to alphabetical order. In some instances the Romaic word will be found left without any corresponding Albanian term, which has been owing partly to the author's negligence, and sometimes to the word having no corresponding synonym in Albanian. They may be supplied either from Romaic or Turkish, but those of a higher order of ideas would be best borrowed from the latter tongue; an inclination to adopt the Turkish religion, manners, and expressions of speech, having naturally obtained in Albania, since it was reduced into the form of a Turkish province.

ROMAIÇO-ARVANETIC VOCABULARY,

WITH AN ENGLISH EXPLANATION.

A.

ἀγάλια,	gently, softly,	gandále.
ἀγαπῶ,	I love,	*dúa, sevéa*, T.
ἀγάπη,	love,	tedásure, *dasuri*.
ἀγαπητὸς,	lover,	idásure.
ἀγαπημένα,	lovingly,	dásure.
ἄγγελος,	angel,	éngel.
ἀγγελικὸς,	angelic,	si éngelet.
ἀγγελικὰ,	in an angelic manner,	*engelist*.
ἀγγεῖον,	vessel, vase,	éne.
ἀγγίστῃ,	hook,	grép.
ἀγγιστρώνω,	I hook,	*ze me grép*.
ἀγελάδα,	cow,	*liópe*.
ἅγιος,	saint,	*sent*,—*pl*. sentóre.
ἁγιάζω,	I sanctify,	*senterón*.
ἁγιασμένος,	sanctified,	isenterúare.
ἁγιασμὸς,	benediction,	aiásme.
ἁγιωσύνη,	sanctity,	senterí.
ἀγκάθι,	thorn,	geb,—*pl*. géba.
ἀγκαθώνω,	I make thorny,	gebón.
ἀγκαθόπουλον,	a little thorn,	geb ivóngel.
ἀγκάλη,	embrace, upper part of the arm,	pustím, gíri *m*.
ἀγκαλιάζω,	I embrace,	pustón de ngi.
ἀγκοῦρι,	cucumber,	krastavétz.
ἀγκῶνας,	elbow,	berúl.
ἀγνάντια,	opposite, over-against,	kundrékhi.

ἀγναντεύω,	I view from over against,	vestón kundrékhi.
ἀγορά,	market,	temblém, pakhá T m.
ἀγοράζω,	I buy,	-ble—*pl.* bléva.
ἀγοραστής,	buyer,	aí *ke* ble.
ἀγοραστός,	bought, purchaseable,	iblére.
ἀγουρίδα,	verjuice, made of unripe grapes,	angurídhe.
ἄγριος,	wild, savage,	iéngrè.
ἀγρίμι,	game, wild animals,	gié *m.*
ἀγριώνω,	I make, become savage,	engersón.
ἀγριωμένος,	made, become savage,	iengresúare.
ἄγρια,	wildly,	engersíst.
ἀγριότης,	wildness,	engersilék.
ἀγώγι,	hire of carriers, carrying-trade, beasts of burthen hired for travelling,	kirá T.
ἀγωγιάτης,	carrier, conductor of hired beasts of burthen,	kiratzí.
ἀγωγιάτικος,	belonging to carrier, &c.	kiradzíunge.
ἀγῶνας,	contest,	tetzalestísure *m.*
ἀγωνίζομαι,	I contend, do my utmost,	tzalestís.
ἄδεια,	leave, permission, leisure,	ge, géie.
ἀδειάζω,	I have leisure,	kam ge.
ἄδειος,	empty,	bos T. ingésim, itzbrázet.
ἀδελφός,	brother,	velá.
ἀνδράδελφος, η,	husband's brother, sister,	kunát L.
γυναικάδελφος, η,	wife's brother, sister,	f. kunáte,
ἀδελφότης,	fraternity,	velazerí.
ἀδράκτι,	spindle,	bost.
ἀέρας,	air,	ére H. L.
ἀερίζω,	I air, I give air to,	erezón.

ἀετός,	eagle,	skipóni, fekua.
ἀηδών,	nightingale,	bilbil T.
ἀηδονίζω,	I sing like a nightingale,	ben si bilbíl.
αἷμα,	blood,	giák.
αἱματώνω,	I bleed,	giaketón.
αἱμοβόρος,	blood-devouring,	giakatár.
αἰτία,	cause, motive,	sebép T.
ἀιῶνας,	age, century,	ghiéte.
ἀκέραιος,	entire,	itére L.
ἀκολουθές,	following,	diékte.
ἀκολουθῶ,	I follow,	diék—*pl.* dókua.
ἀκολουθῶς,	consequently,	pas ketákh.
ἀκόμι,	yet, not yet,	edhé.
ἀκουμπίζομαι,	I depend upon,	mstétem.
ἀκούμπισμα,	dependence,	temstéture.
ἀκούω,	I hear,	dengión.
ἀκοή,	hearing,	vése.
ἀκουστὸς,	renowned,	idengiúare.
ἄκρα, ἄκρον,	summit, extremity,	úne.
ἄκρος,	extreme,	súme.
ἀκριβὸς,	dear,	istrénte.
ἀκρίβεια,	dearth,	testrénth.
ἀκριβὰ,	dearly,	strent.
ἀκρίδα,	locust,	karkalétsa.
ἀκτῖνα,	ray,	réze. / sengéte. / skelkím.
ἀκτινοβολῶ,	I cast rays,	skelkén.
ἁλᾶς,	salt,	krípe.
ἁλατίζω,	I salt,	krip, kripesón.
ἁλατερὸν,	salt-seller,	enekrípes *f.*
ἁλική,	salt-work,	ventikrápes *m.*
Ἀλβανητία,	Albania,	Skiperí.

Ἀλβανήτης, Ἀρβανήτης,	Albanian,	Skipetár.
ἀλέθω,	I grind,	bliúan.
ἀλείφω,	I anoint,	lien—*pl.* léva.
ἄλειμμα,	unction, ointment,	teliuem.
ἀλεκτοῦ,	fox,	dhélpere.
ἀλεπόγουνα,	pelisse of foxes, fur,	gezóf—dhélpere.
ἀλεποτόμαρον,	fox-skin,	lekúre—dhélperes.
ἀλεποφωλεά,	fox-hole,	folé—edhélperes.
ἀλέτρι,	plough,	parménte.
ἀλεύρι,	flour,	míel S.
ἀλευρώνω,	I sprinkle with flour,	lien me miel.
ἀλευρᾶς,	mealman,	kus set miel.
ἀλήθεια,	truth,	evertéte L.
ἀληθινὸς,	true,	ivertéte.
ἀληθεύω,	I tell truth, verify,	fliás vertét.
ἀληθινὰ,	truly,	vertét.
ἀλησμονῶ,	I forget,	kharón.
ἀλησμονησιὰ,	forgetfulness,	kharím.
ἀλλάζω,	I change,	derón.
ἀλλαξιὰ,	change,	deís.
ἀλλήθωρος,	squint-eyed,	ivénkere.
ἄλλος,	another,	tiéter.
ἀλλοιώτικος,	of another kind,	idrúem, idrumúarm.
ἀλλοιώτικα,	in another manner,	drísе.
ἀλλοῦ,	elsewhere,	gétek.
ἄλογον,	horse,	kále—*pl.* Kiai.
ἀλογία,	bestiality, stupidity,	khaivanlék T.
ἄλουστος,	unwashed, without bathing,	ipaliáre.
ἀλουσία,	not bathing, filthiness,	temosjáret.
ἀλῶνι,	terrace for threshing corn,	léme.
ἀλωνίζω,	I thresh corn,	sin.
ἁμάξι,	car, carriage,	kérre l. L.

ἁμαξάρης,	carriage-driver,	kerreẓziú.
ἁμαξάλογον,	carriage-horse,	kalikérres.
ἁμαρτία,	sin, crime,	ginákk, fákhi.
ἁμαρτάνω,	I sin,	ginákk kéren.
ἁμαρτάνω,	I sin,	feghén.
ἁμαρτωλὸς,	sinner,	ginakkiár.
ἁμασχάλη,	inside of the arm, arm-pit,	siétule.
ἄμμος,	sand,	siúr, rére.
ἀμμοῦδα,	sandiness, sandy place,	suríste.
ἀμόνι, ἀκμών,	anvil,	kúdbere.
ἀμπάρι,	granary,	ambáre.
ἀμπέλι,	vine, vineyard,	vréste.
ἀμπόλι,	graft,	
ἀμυγδαλον,	almond,	baiáme.
ἀνάγκη,	necessity,	nevóie, zára.
ἀνάποδα,	upside-down,	perbús.
ἀνατέλλει ὁ ἥλιος,	the sun rises,	del dieli.
ἀνάφτω,	I light, set fire to,	dez.
ἄνδρας,	man, husband,	búre.
ἀνδρεῖος,	courageous,	trim.
ἀνδρειεύομαι,	I take courage,	búrem.
ἀνεβάζω,	I raise,	gre—*p.* grikhita.
ἀνεβαίνω,	I ascend,	*khípen—p. khípa.*
ἄνεμος,	wind,	ére H.
ἀνεψιὸς,	nephew,	nip L.
ἀνεψία,	niece,	bése.
ἀνήφορος,	ascent,	perpiéte.
ἄνθρωπος,	man (human being),	neri.
ἀνθρωπία,	humanity,	nerezilék.
ἀντάμα,	together,	báske.
ἄντερον, ἔντερον,	entrail,	zóre.
ἀντεροκόψιμον,	pain in the bowels,	terére de zórre.
ἄντζα,	calf of the leg,	púlpe L. It.

ἄνοιξις,	spring,	perdevére.
ἀνοίγω,	I open,	*khap*, *khápen*, *p. khápa* S.
ἀναγκτά,	openly,	*khápet*.
ἀντίκρυ,	over against,	kundrékhi.
ἀνώφλι,	lintel of a door, &c.	prak.
ἀξίγγι,	suet, tallow,	dhiáme *m*.
ἄξιος,	worthy,	izóti, kantér.
ἀξιόνω,	I make worthy,	*ben* kantér.
ἁπαλὸς,	tender, delicate,	ibúte.
ἁπαλὰ,	delicately,	búte.
ἁπαλύνω,	I make, become, delicate, gentle,	*tz*but, sbut.
ἁπαλωσύνη,	tenderness, gentleness,	tebútet,
ἀπάνω, ἐπάνω,	above,	liárt, sípcr.
ἀπεικάζω,	I perceive, comprehend,	apikás.
ἀπέκει,	on that side,	ande*kh*.
ἀπετάω,	I fly,	fluterón.
ἀπίδι,	pear,	dárdhe.
ἁπλᾶς,	simple,	santé, ipate*kék*.
ἀποθαίνω,	I die,	vden, vdes.
ἀπόψε,	this evening, to-night,	sónde.
ἀράδα,	rank, row, turn,	rádhe.
ἀραποσίτι,	maize,	mysere.
ἀραδιαστὰ,	in ranks, in turn,	rádhe rádhe.
ἀργαλιὸν, ἀργαλειὸν,	instrument, utensil, loom,	*khalá*. avliménu.
ἀργὸς,	slow, slothful,	ipapúne, imenúare.
ἀργὰ,	late, tardily,	menúa.
ἀργία,	inactivity,	ekrémte, tepapúnet.
ἀργῶ, ἀργοπορῶ,	I delay,	rest.
ἀρέσω,	I please,	pelkén.
ἀρεστὸς,	pleasant, pleased,	ipe Kiere.
ἀριθμὸς,	number,	númur L.

ἄρκετὸς,	sufficient,	itanámte.
ἀρκετὰ,	sufficiently, enough,	tamám T.—meáft.
ἀρκούδα,	bear,	arí *m.*
ἄρμα,	weapon,	árme.
ἄρματα,	arms,	ármete.
ἁρματώνω,	I arm, I take arms,	armatós.
ἀρματωλὸς,	militia-man,	bektzí T.
ἁρμυρὸς,	saline,	ikrípure.
ἁρμυράδα,	saline substance,	kripestre.
ἀρνοῦμαι,	I deny, refuse.	ben khása.
ἄρνησις,	denial,	tébere khása.
ἀρνὶ,	lamb,	kenk—*a.* kéngi—*pl.* stiéra—*a. pl.* stiérate.
ἀρνοπόκια,	lamb's skin,	les tekéntere.
ἁρπάζω,	I take by force,	rembén.
ἁρπαγὴ,	rapine, robbery,	rembím, terembúer.
ἅρπαγας,	depredator, robber,	rembés.
ἀῤῥαβῶνας,	pledge, betrothing,	blim. teblúare.
ἀῤῥαβωνίζω,	I betroth, give the nuptial ring,	bliún.
ἄῤῥωστος,	sick,	semúre.
ἀρσενικὸς,	masculine, male,	máskul L.
ἀρσενοθήλυκος,	hermaphrodite,	maskulfémere.
ἀρσενοκοίτης,	sodomite,	zambará.
ἀρχὴ,	beginning,	tenísure.
ἄρχω,	I begin,	nis.
ἀρχιερεὺς,	archbishop,	dhespót R.
ἀρχιερατεύω,	I perform the functions of archbishop,	békhem dhespót.
ἀρχιεπισκοπὴ,	archbishopric,	dhespotlék.
ἄρχοντας,	archon, magistrate, lord,	buiár Sc.
ἀρχοντικὸν,	palace,	stépi-buiári.
ἀρχοντόπουλον,	young lord,	dídle-buiári.

ἀρχοντοπούλα,	young lady,	bíle-buiári.
ἀσβέστη,	lime, mortar,	kélkere.
ἀσῆμι,	silver,	ergiént L.
ἀσημώνω,	I silver, cover with silver,	kalaís mergiént.
ἀσήμωμα,	silvering, plating,	tekalaísurit mergiént.
ἀσημικὸν,	plate,	ergientesíre.
ἀσημομάχαιρον,	silver knife,	thikergiénte.
ἀσημοπέρουνον,	silver fork,	pirua-irgiénte.
ἀσημοχούλιαρον,	silver spoon,	liumkiergiénte.
ἀσημόκουπα,	silver cup,	kupergiénte.
ἀσημόνερον,	quicksilver,	ghizapaúi T *m.*
ἀσκὶ,	leathern bag,	rsik—*pl.* rséke.
ἄσπρος,	white,	ibárdhe.
ἀσπρίζω,	I whiten, become white, am white,	*tz*bardh, *p. tz*bárdha.
ἄσπρον, ἄσπρα,	asper, (Turkish coin) money,	áspre *m.*
ἄστακος,	lobster,	stakó.
ἀστάχυ,	ear of corn,	kalí *m.*
ἀστραγάλι,	heel,	
ἀστράπτω,	I lighten,	vetetín.
ἀστράπτει,	it lightens,	vetetín, skrepetín, *p.* skrópte.
ἀστραπὴ,	lightening, thunderbolt,	rufé, vetetíme.
ἄστρον,	star,	ill, ull—*pl.* úie.
ἄσχημος,	ugly,	isemtúare.
ἄτζαλος,	dirty, indecent,	idúre, mudár T.
αὐγὴ,	morning, day-break,	mengés.
αὐγατίζω,	I increase, augment,	*tz*ton.
αὐγερινὸς,	the morning star,	ullimengést.
αὐγὸ,	egg,	ve—*a.* vet.
αὐγότζεφλον,	egg-shell,	levesgevéie, guai.
αὐθέντης,	master,	zot.

αὐθεντεία,	lordship,	*zotarí.*
αὐθεντεύω,	I rule, domineer,	*zoterón.*
αὐλάκι,	canal, furrow,	*vi, khendék.*
αὐλὴ,	hall, court,	*avlí, ombór.*
αὐξάνω,	I increase, augment,	*rit, rítem.*
αὔριον,	to-morrow,	*néser.*
αὐριανὸς,	belonging to to-morrow,	*inéserm.*
αὐτὶ,	ear,	*ves.*
αὐτοῦ,	there,	*atié.*
ἀφήνω,	I leave, quit, / permit, abandon,	*le.* / *p. liáse.*
ἀφρὸς,	foam,	*skúmbe L. It.*
ἀφρολόγος,	wordy man, boaster,	*kepsé*
ἀφρίζω,	I foam,	*skumbezón.*
ἀχαμνὸς,	lean, bad, wicked,	*ilík, ikék.* / *a. ilínku, ikéki.*
ἀχαμναίνω,	I become lean, &c.	*lígem.*
ἀχαμνά,	badly, poorly,	*líkste.*
ἀχούρι,	stable,	*váthe.*
ἄχυρον,	straw, reed,	*kaste.*
ἀχυρῶνα,	place of keeping straw,	*kastóre.*
ἀψινθιὰ,	worm-wood,	*pelíntz T.*
ἀψὴς,	sharp, (in taste) / (in disposition),	*ivráze.* / *sert.*
ἀψυχῶ,	I commiserate,	*kursén.*

The numerous words beginning with *α* privative in Romaic are omitted, as they may be formed for the occasion, in either language; in Romaic by prefixing *α*, and in Albanian by prefixing pa, or mos. See at *ἄλουστος, ἀλεψία,* the corresponding Albanian words derived from *liéṇ, λούω,* which exemplify the mode of forming this class of words.

βαγένι,	barrel, cask,	bóze.
βάζω, βάνω,	I put,	ve—*p.* vúra.
βάθος,	depth,	tethélle.
βαθὺς,	deep,	ithélle.
βαθύνω,	I deepen,	thelón.
βαθιὰ,	deeply,	thélle.
βάθρακας,	frog,	bretkóse, dzámbe.
βαλάνι, βαλανίδι,	acorn,	
βάλσαμον,	balsam,	bálτzo.
βαλσαμώνω,	I embalm,	lién me balτzo.
βαμβάκι, μπαμπάκι,	cotton,	pambúk.
βαπτίζω,	I baptize,	pangezón.
βάπτισμα,	baptism,	pangezím.
βαπτισμένος,	baptized,	ipangezúare.
βάρβαρος,	barbarous,	*kh*arbút, *kh*ovardhá.
βαρβαρίζω,	I make barbarous,	ben si *kh*arbút.
βαρβαρικὰ,	barbarously,	*kh*arbútze.
βάρκα,	boat,	liúndre.
βάρος,	weight,	teréude.
βαρὺς,	heavy,	iréude.
βαρυὰ,	heavily,	réude.
βαρύνω,	I make heavy, weigh, I am tiresome, chide,	rendesón, mpsón.
βαρετὸς,	ill-tempered, tiresome,	ipsúasim.
βαρῶ,	I beat, strike,	rra*kh*.
βάσανον,	torment, trouble,	mundím *kh*al, dérte.
βασανίζω,	I torment,	mundón.
βασανιστήριον,	torture,	*kh*alá temundímis.
βασιλεὺς,	king,	bret.
βασίλειον,	kingdom,	araghimbrét.
βασιλεία,	reign, royalty,	bretení.

βασιλεύω,	I rule, have kingly power,	iám brét.
βασιλεύει ὁ ἥλιος,	the sun sets,	perendón díeli.
βασιλικὰ,	in a kingly manner,	si bret.
βαστάζω, βαστῶ,	I hold, support, last,	ban.
βαστάζις,	porter,	khamál T.
βάφω,	I die, color,	gíen.
βαφὴ,	dye, tint,	bóie. T.
βαφιᾶς,	dyer,	boiatzí.
βέβαιος,	sure, certain, stable,	isákte.
βέβαια,	surely,	sak.
βεβαιώνω,	I assure, confirm,	sakłandís.
βελόνι,	needle,	gelpere.
βελονιάζω,	I thread the needle, / I sew,	ve peni be gelpere. / ze me gelpere.
βέργα,	rod, wand,	purtéke L.
βεργιὰ,	blow with a rod, wand,	terére me purték
βῆχας,	cough,	kólle.
βήχω,	I cough,	kóllem.
βηξιμον,	coughing,	tekúalture.
βία,	violence, / haste,	pakhíri. / dziti.
βιάζομαι,	I am hurried,	spękhitón, dzitón.
βιός,	property,	ge.
βιωτικὸς,	worldly,	igésim.
βλάπτω,	I offend, hurt,	demón, zararón.
βλαβερὸς,	hurtful,	demetár.
βλάβη,	hurt,	dem, zarár T.
βλάσφημος,	blasphemer,	némes.
βλέπω,	I see,	sokh—p. páse.
βόδι, βόϊδι,	ox,	ka m. a. káu, / a. pl. kéte.
βοϊδινὸν,	beef,	prekáa.
βοϊδόπετζο,	ox-hide,	leķurekánt.
βοηθῶ,	I assist,	dikh.

βοηθὸς,	assistant,	dìkhmes.
βοήθεια,	assistance,	dìkhme.
βόλα,	time, turn, (μίαν βόλα, once,)	khére.
βόλι,	shot, cannon ball,	top T.
βοσκὸς,	shepherd,	tzobán T.
βόσκω,	I graze,	kulós.
βοσκὴ,	pasture,	kulóte.
βοτάνι,	herb, used in medicine,	bar-priliátz.
βοτανίζω,	I gather herbs,	tkhar.
βουβάλι,	buffalo,	bualítze.
βουβὸς,	mute,	neméts.
βουλιάζω,	I sink, drown, fall in, fall to ruin,	
βούλλα,	seal,	mukhúr.
βουλλάνω,	I seal,	mukhlendís, ve mukhúr.
βουνὶ,	mountain,	mal.
βούρκα,	mud, dirt,	bálte.
βουτζὶ,	cask,	bóze, but F. f.
βουτῶ, βουτίζω,	I plunge, soak,	fundós.
βούτιξ, βούτημα,	immersion,	tefundósure.
βούτυρον,	butter,	giálpe.
βράδυ,	evening,	bréme, tzaére.
βραδυάζω,	I am late,	grísem.
βραδυάζει,	it is evening, late,	gríset.
βράζω,	I boil,	zíen H.
βραστὸν,	boiled meat,	tezíere.
βρακὶ,	breeches, drawers,	bréke L. It.
βραχιόνας,	arm,	lére.
βραχιόλι,	bracelet,	kharkhále R. belendzíke T.
βραχὺς,	hoarse,	igírture.
βραχνιάζω,	I am hoarse,	gírem.

βράγχος,	hoarseness,	tegírture.
βράχος,	rock, precipice,	skeb, bokerí.
βρέχω,	I sprinkle, moisten,	liak.—*p.* liánkə, liángesón.
βρέχει,	it rains,	bíe si.
βροχὴ,	rain,	si *m.*—*pl.* síera.
βροχερὸς,	rainy,	mesí.
βρόμα,	stink, stench,	kalbesíre.
βρομῶ,	I stink,	kálbem.
βροντὴ,	thunder,	gemím *m.* bumbelím *f.*
βροντῶ,	I thunder,	gemón.
βρόχι,	noose,	liák L.
βρῦζα,	rye,	thékere.
βρύσις,	source of water,	krúa *m. pl.* kron *a.* króhi *a. pl.* krokhite.
βρῶμι,	oats,	
βυζί,	breast of a woman,	síse.
βυζαίνω,	I suck, (as infants)	thethín, pi síse
βώλακας, βῶλος,	clod of earth,	plis *m.*

Γ

γάϊδαρος, γαΐδαρος,	ass,	gomár T.
γαϊδουρινὰ,	like an ass,	gomarísT.
γαϊδάρα,	she-ass,	gomáre.
γαϊδαρόπουλον,	young ass,	pulíst gomári.
γάλα,	milk,	kiúmest.
γαλάζιος,	blue,	maví T.
γαλατόπιτα,	cheesecake,	kiumestíar.
γαλακτερὸν,	food made of milk,	prekiúmesti.

γάμος,	marriage,	dársme.
γαμβρὸς,	son-in-law, bridegroom,	dhéntere.
γαργαλίζω,	I tickle,	gundulís.
γάτα,	she-cat,	málze.
γάτος,	he-cat,	madz.
γαυγίζω,	I bark, (as a dog)	lekh.
γδέρνω,	I flay,	riép.
γδύνω,	I strip, take off cloaths,	tzves, sves.
γείτονας,	neighbour,	fkíne, gitón, komsí.
γειτονεύω,	I am neighbouring,	fkinerón.
γελῶ,	I laugh,	kes.
γέλοιον,	laugh, laughter,	gas.
γελοιώδης,	laughable,	pergás.
γεμίζω,	I fill,	plión, bus.
γεμάτος,	full,	pliót.
γενεὰ,	generation, race,	pliúar, iení *m.* sói T. *m.*
γένειον,	beard,	miékre *f.*
γενειάζω,	I begin to have a beard, I let my beard grow,	ben miékre.
γενάτος,	bearded,	me miékre.
γεννῶ,	I bring forth, (as females)	*pill*—*p.* pólla.
γέννα,	parturition,	tepiélle *m.*
γένημα,	corn, grain,	dríthe.
γεράκι,	falcon, hawk,	gerakíne.
γέρνω,	I incline, turn,	periér—*p.* peróra.
γυρτὰ,	slopingly,	periére.
γέροντας,	old man,	pliák.
γεράματα,	old age,	plekerí.
γεράζω,	I grow old,	pliákem.
γεροντάκι,	a man beginning to grow old,	pliákth.
γερὸς,	healthy, sound,	isendóse.

γερὰ,	strongly, healthily,	*sendóse.*
γερωσύνη,	healthiness,	*tesendósze m.*
γεύομαι,	I dine, taste,	*kha ðréke*, dhokhimás. R.
γεύμα, γιεμε,	dinner,	*dréke.*
γεφύρι, γιοφύρι,	bridge,	*úre.*
γῆ,	earth,	dhe *m.*
γήινος,	earthly,	predhéu.
γιαγούρτι, T.	iaoúrt,*	*kos.*
γίδιον,	goat, she-goat,	dbi.
γίνομαι,	I become,	*békhem*, embénem. *p.* ubétze.
γλείφω,	I lick,	lepín.
γλυκὸς,	sweet,	iémble.
γλυκὰ,	sweetly,	émble.
γλυκαίνω,	I sweeten,	emblesón.
γλύκισμα,	sweetmeat, conciliation,	témble.
γλυστρᾶ, γλυστρώνω,	I slip, slide,	skás.
γλύστρα,	slippiness,	*skíte.*
γλυστερὸς,	slippery,	*skítes.*
γλυτώνω,	I deliver, escape,	spetón.
γλῶσσα,	tongue,	giúkhe.
γνέθω,	I spin,	tiér.
γνώμη,	opinion,	ment *f.*
γνωρίζω,	I know,	*nokh* — imperative *nikh.*
γογγύζω,	I chide, murmur,	mpsón. guldzón.
γόνα,	knee,	giú *m.*
γονατιστὶ, γονατιστὰ,	on the knees,	begiúne.
γονατίζω,	I kneel,	bíe begiúne, perguínem.

* A kind of sour curds, much used in Turkey.

γαῦλ,	mortar, (for pounding)	*kh*aván T. *kl.*
γουδοχέρι,	pestle,	stípesi-*kh*avánit.
γουρούνι,	hog,	derr.
γουροῦνα,	sow,	dóse.
γουρουνόπουλον,	pig,	*k*eliúṣ-déri.
γουρουναριὸν,	hog-stie,	stan-déras. / kuimés-déras.
γραῖα,	old woman,	pliáke.
γράφω,	I write,	*sk*rúaṿ.
γραφὴ, γράμμα,	writing, letter,	grámme, kárte.
γραμματικὸς,	scribe,	iazedzí T.
γροθιὰ,	blow with the fist,	grust.
γροθιάζω,	I give blows with the fist,	bíe grust.
γροικῶ,	I feel, understand, hear,	kupetón.
γυαλὶ,	glass,	kelk.
γυάλινος,	made of glass,	ekelkte.
γυαλίζω,	I polish,	*sk*elkén.
γυμνὸς,	naked,	ízvéset, liakurík.
γυμνόνω,	I strip, make naked,	tzves.
γυναῖκα,	woman,	grúa—*pl.* gra.
γυρεύω,	I seek,	*k*erkón.
γύρος,	circle, circuit,	kerthél L., kuróre.
γύρα,	around, in turning,	rótule.
γυρίζω,	I make a circuit, return,	kthen.
γύφτος,	gypsey,	evgít.
γύψος,	gypsum, plaster,	alzí T.
γωνία,	angle, corner,	kióse T.

δαδὶ,	pine-tree, torch made of pine-wood,	píse.
δαίμονας,	dæmon,	diál R.
δαιμονίζομαι,	I am possessed by a devil, enraged, mad,	me gét fliáme.

δαιμονισμένος	possessed,	ifliamósure— úzindósure.
δάκρυον,	tear,	liót.
δακτυλίδι,	ring for the finger,	unáze.
δάκτυλος,	finger,	gist.
δαμάλι,	steer, young bullock,	dem.
δάμαλα,	heifer,	vítze Ł.
δαμάσκηνον,	plum,	kúmbule.
δανείζω,	I lend,	*kh*úan.
δανεικά,	upon credit,	*kh*úa.
δανειστής,	lender,	aí *ke kh*úan.
δάσκαλος,	teacher,	dhaskál.
δάφνη,	bay tree,	dafíne.
δειλινόν,	afternoon's meal, afternoon,	zémere.
δείλος,	coward,	kiotín.
δεῖπνος,	supper,	dárke.
δειπνῶ,	I eat supper,	derkún.
δείχνω,	I show,	refén.
δεκανίκι,	staff, walking-stick,	stap Š. skop, *pl.* skopín.
δέλφινας,	dolphin,	delfín.
δένω,	I bind,	lith.
δέμα,	biuding, ligature,	telidhure.
δεμάτι,	bundle,	dúa *m.*
δένδρον,	tree, oak-tree,	lis, lis-drúsku.
δεξιός,	right,	idiáthte.
δεξιά,	right-hand,	ediáthte.
δεξιά,	to, on, the right hand,	be tediáthte.
δερμάτι,	skin, hide,	lekúre.
δέρνω,	I strike, beat,	*s*rakh—*p.* rákha.
δαρμός,	beating,	terákhure.
δεύτερος,	second,	idúte,

δέχομαι,	I receive,	kiás.
δηλοποιῶ,	I notify, declare,	kam *nókhure.*
δήμιος,	executioner,	*tzeliát* T.
διαβάζω,	I read,	*kentón* L.
διαβαίνω,	I pass over,	*etzén*—*p. étza.*
διάβασμα,	reading, lecture,	*tekentúare.*
διαβασμένος,	read, learned,	*ikentúare.*
διαβαστὰ,	in reading,	*túke kentúar.*
διάβολος,	devil,	dría, diál.
διαθήκη,	will, testament,	dhiáte, vasiét T.
διαλέγω,	I choose, select,	*dzgeth.*
διαλεκτὰ,	by choice,	*dzgédhuse.*
διαμάντι,	diamond,	dhiamánt.
διακονῶ,	I beg,	*lípen.*
διακονάρης,	beggar,	*lípes.*
διδάχνω,	I teach, preach,	dhidáx.
διδαχὴ,	lesson, sermon,	
δίδω,	I give,	ap.—*p. dháse.*
δίκαιος,	just,	idrékhte.
δικαιοσύνη,	justice,	tedrékhte.
δίκτυ,	net,	*sak*—*pl. sáke.*
διπλὸς,	double,	idímzakhi.
δισάκκι,	pair of bags,	*khekhibé.*
δίσκος,	quoit,	dhisk.
δίψα,	thirst,	et *f.*
διψῶ,	I thirst,	kam et.
διψασμένος,	thirsty,	ietetúare.
διωρίζω,	I mark the boundary, distribute,	sitzílis.
διώχνω,	I drive out, away,	perzé.
δοκάρι,	beam,	tra L.
δοκιμὴ,	proof, trial,	dhokimí.
δόλος,	fraud, deceit,	mardhá.
δολερὸς,	deceitful,	mardhadzí.

δόξα,	glory,	der *f.*
δοξάφι, τοξάρι,	bow,	*kh*ark L., uliumbér.
δουλεύω,	I work,	punón H.
δοῦλος,	servant,	*kh*usmekiár T.
δούλη, δουλεύτρα,	female servant,	kopíle R.
δουλειά,	business, work,	púne H.
δρένος,	oaken,	idrúsku.
δρεπάνι,	scythe, sickle,	dráper.
δρόμος,	road,	údhe H.
δρόσος,	dew,	vése.
δροσίζω,	I refresh,	vesón.
δροσερὸς,	cool,	ivesetúarm iftókhet.
δύναμις,	power, force,	fukí.
δυνατὸς,	powerful, strong,	ifórte.
δυνατὰ,	strongly,	fort L.
δύσκολος,	difficult,	ipakoláitzim.
δυστυχὴς,	unfortunate,	fatkék.
δῶρον,	gift,	dhuráte.

E

ἑβδομὰδα,	week,	ghiáve.
ἐγγίζω,	I interest, touch, offend.	
ἐγγράφως,	in writing,	iskrúare.
ἐγχέλυς,	eel,	giále.
ἔδαφος,	ground, floor, pavement,	trúal.
ἐδὼ,	here,	ketú.
ἔθνος,	nation, tribe,	milét.
εἴδησις,	notice, intelligence,	nákel T.
εἰκόνα,	image, church-picture,	kóre.
εἰρήνη,	peace,	pak L.
εἰρηνεύω,	I make peace, / I am at peace,	bem pak, / kam pak, iám tenkhá.
ἐκεῖ,	there,	atié.

ἐκκλησία,	church,	*kise.*
ἐλαία,	olive,	ul—*pl.* ulín.
ἐλάτη,	fir-tree,	vge.
ἐλάφι,	deer, stag,	dre *m.*—*a.* dréri.
ἐλαφρὰ,	lightly,	lé.
ἐλαφρύνω,	I make light, become light,	lezón.
ἐλεύθερος,	free,	azát.
ἐλέφαντας,	elephant,	fil T.
ἐλεφάντινον,	ivory,	fildisí.
ἐλπίδα,	hope,	sperése L. It.
ἐλπίζω,	I hope,	sperén.
ἐμβάζω,	I introduce, insert.	
ἐμβαίνω, ἐμπαίνω,	I enter,	khun, run—*pl.* khúra, rúra
ἐμμέσως,	mediately, by mediation.	
ἐμπερδαίνω, ἐμπερδεύω,	I imbroil, perplex,	gaterón.
ἐμπέρδεμα,	perplexity,	gateri.
ἐμπροσθὲ, ἔμπροθ,	before,	perpára.
ἐνζύμως,	fermented,	igatúare.
ἐνθυμοῦμαι,	I remember,	kuindón.
ἐξαφνα,	suddenly,	daxafist.
ἔξοδον,	expense.	
ἐξορίζω,	I banish,	surgiunís T.
ἔξω, ὄξω,	without, outside,	iáste.
ἐντροπὴ,	shame, dishonor,	turp L.
ἐντροπιάζω,	I shame,	turperon.
ἑορτὴ,	feast, holiday,	ekrémte.
ἐπαινῶ,	I praise,	lavdurón L.
ἐπάνω,	above,	liárt, síper.
ἐπανωφόρι,	upper garment.	
ἐπιστήμη,	science,	khilm T.
ἐπιτήδειος,	diligent, able, clever,	idórsim.

ἐπιχηδεύομαι,	I am ready, dexterous,	me vién dóre.
ἐργαστῆρι,	shop.	
ἔργον,	work,	púne H.
ἐρεβίνθι, ῥοβίθι	chick-pea,	kíkere L.
ἐρεύγομαι,	*ructo*,	grómesin.
ἔρημος,	desolate, deserted,	iskrétе.
ἔρημον, ἐρημία,	desert,	skretetíre.
ἐρημάζω,	I ravage,	skretón.
ἔρχομαι,	I come,	vin L.—*p.* érdha.
ἔρχομὸς,	coming, arrival,	tárdhure.
ἔρωτας,	love,	esk—sevdá T. *m.*
ἐρωτῶ,	I ask, inquire,	pevés—*p.* pevéta.
ἐσώπανον,	lining.	
ἐσωρῥόχι,	under garment,	gielék T.
ἕτοιμος,	ready, prepared,	gatí—khazér. T.
ἐὺγάζω	I put out, take off, drive out,	tzíer—*p.* tzóra—*part.* tzére.
ἐὺγαίνω,	I go out,	dal—*p.* dólla.
εὐθὺς,	immediately,	detzán.
εὔκολος,	easy,	ikolái tzim—kolái T.
εὔμορφος, ὔμορφος,	handsome,	ibúkur.
εὐμορφία,	beauty,	bukuría.
εὑρίσκω,	I find,	gen—*p.* géta.
εὕρεμα,	finding, something found, treasure found by accident,	tegéture, *khásne* T.
ἐφέτος,	this year,	simviét.
ἐφετινὸς,	of, belonging to, this year,	isimviénme.
ἐχθὲς,	yesterday,	díe.
ἐχθεσινὸς,	of yesterday,	idienme.
ἐχθρὸς, ἐχθρὸς,	enemy,	*khasm*.
ἔχθρα,	enmity,	merí—khasmlék.

ἐψὲς,	yesterday evening,	bréme.
ἐψεσινὸς,	of yesterday evening,	ibrémse.

Z

ζαβὸς,	foolish,	imárre.
ζάλη,	giddiness,	eretzíre.
ζαρώνω,	I frown, wrinkle,	zaperón.
ἄραμα, ζαρωμάδα, ζαρωματιὰ,	frown, wrinkle, plait,	zaperí.
ζάχαρι,	sugar,	sekér T.
ζερβὸς,	left,	iménger.
ζερβὰ, ζέρβια,	to the left, on the left hand side,	be teménger.
ζεματίζω,	I scald,	perzín.
ζέστα,	heat,	tegrókhet.
ζεσταίνω,	I heat, make hot,	grokh.
ζεστὸς,	hot,	igrókhet.
ζευγέρι,	yoke of oxen, pair, couple.	
ζευγίτης, ζευγαλάτης,	ploughman, husbandman,	buk.
ζηλεύω,	I envy,	zilís.
ζημία,	injury, damage,	zarár T.
ζουγλὸς,	maimed, deformed,	izále.
ζουμὶ,	juice, soup, gravy.	lenk.
ζουμερὸς,	succulent,	me lenk.
ζουρλὸς,	mad, foolish,	imárre.
ζύγι,	measure for weighing,	zik, kantár It.
ζυγιάζω,	I weigh, balance,	tartís—zigiás.
ζυγαριὰ,	scales, balance,	palántze L. It. vezué T.
ζυμάρι,	leven, paste,	brúme.

ζυμώνω,	I knead, make bread,	gatúan.
ζῶ,	I live,	rron.
ζωή,	life,	úmer—ghiéte.
ζῶον,	animal, beast,	banketí.
ζωντανὸς,	alive, lively,	igiálle.
ζωντανεύω,	I bring to life,	giál.
ζώνω,	I bind, gird myself,	ges.
ζωνάρι,	girdle,	bres F.
ζωύφι,	animalcule, insect.	

H

ἡγούμενος,	abbot, superior of a convent,	gumén.
ἥλιος,	sun,	díel.
ἡλιάζομαι,	I am exposed to, dried by, the sun,	grókhem be díel.
ἡμέρα,	day,	díte.
ἥμερος,	gentle, peaceable,	ibúte.
ἡμερεύω, ἡμερώνω,	I tame, pacify,	izbut.
ἥμισυ, μισὸν,	half,	mest.
ἠμπορῶ,	I can, am able,	mund.
ἠξεύρω,	I know,	di—*p.* dikhita.

θάλασσα,	sea,	det.
θαλασσινὸς,	belonging to the sea,	predéti—idétit.
θαλασσόνερον,	sea water,	úie predéti.
θαμπώνω,	I dazzle, stupify,	erezón.
θάνατος,	death,	vdékeie, mort L.
θανατώνω,	I put to death,	evdés—*p.* evdika.

θάπτω,	I bury, inter,	ben dédhe.
θάρρος,	courage, confidence,	sperése L.
θαρρύνω,	I encourage,	kuturís.
θαρρῶ,	I trust, dare say,	sperén.
θαῦμα,	wonder, miracle,	tzudí.
θαυμάζω,	I admire, wonder,	tzudítem.
θειάφι,	sulphur,	tzkiúfur L.
θεῖα,	aunt,	khálle T.
θεῖος,	uncle,	unke L. F.
θέλημα,	will,	dasurí.
θεμέλιον,	foundation,	themelí.
Θεὸς,	God,	Perendi.
θέρος,	harvest,	bekkhár—tekórret.
θερίζω,	I reap,	{ kúar, korr, } p. kpa.
θέρμη,	fever,	éthe.
θηκάρι, φηκάρι,	sheath, case,	mil.
θήκη,	box, case,	kelél.
θηλιὰ,	noose,	liák L.
θηλυκώνω,	{ I button, I lace,	berthén kópsat— berthén uxúzet.
θηλυκὸς,	female, feminine.	fémere L.
θήσαυρος,	treasure,	khásne T.
θολὸς,	turbid, muddy,	itrúbuł l. L. F.
θόλος,	vault, dome,	gubé T.
θρέφω,	I nourish,	uskén.
θρεπτικὸς, θρεφτὸς,	nutritive,	iuskiúere.
θροφὴ,	nourishment, food,	tuskiúer.
θρονὶ,	chaër, throne,	fron.
θυγατέρα,	daughter,	bile.
θυμίαμα,	{ frankincense, burning of incense in sacrifice, }	temián.
θυμιατήρι,	vase for burning incense,	temianítze.

θυμίζω,	I call to mind, put in mind,	*kuindon.*
θυμός,	anger,	*zemerím.*
θυμώνω,	I enrage,	*zemerón.*
θυμώνομαι,	I am angry,	*zemerónem.*
θύρα,	door,	*dére.*
θυσία,	sacrifice,	*kurbán* T.

I

ἰατρὸς,	physician,	*tzérkh, khekím* T.
ἰατρεύω,	I cure, remedy,	*serón.*
ἰατρικὸν,	medicine, remedy,	*iliádz* T.
ἵδρωτας,	sweat,	*diérse.*
ἱδρώνω,	I sweat,	*dersín.*
ἴσιος,	even, equal,	*idrékte.*
ἰσιάζω,	I make even, accomodate,	*derék.*
ἴσκιος,	shade, shadow,	*khié.*
ἱστορία,	history,	*ikakhét* T.
ἴσως,	perhaps,	*belkím* T.

K

καβαλλάρης,	horseman,	*kalióres.*
καβαλλεύω,	I mount on horseback,	*khípen kálit.*
καβάλλα,	on horseback,	*kalíuar.*
κάβουρας,	crab,	*gértheie.*
κάγκελον,	grate, trellis,	*parmák.*
καδὶ,	pail,	*kánte.*
καζάνι, T.	boiler, cauldron,	*kusí, bakrátze.*
καζαντίζω,	I gain, get riches,	*fitón.*
καθαρὸς,	clear, pure,	*ikerúare.*

καθαρίζω,	I cleanse, purify,	kerón.
κάθε,	every, each,	tzdo.
καθένας, καθείς,	every one, each one,	tzilindó, kusdó.
καθημερινὰ,	every day, day by day,	gandíta, perdíta— dit pre dit.
καθίζω,	I seat, sit,	rri—
κάθομαι,	I sit,	p. déna.
καθιστὸς,	seated,	idénure.
καθρέφτης,	mirror,	paskúre.
καινούριος,	new,	iri.
καινουργώνω,	I renew,	perserín.
καιρὸς,	time, weather, season,	kókhe.
καίω, κάγω,	I burn,	diék—p. dóngia. part. diéngure.
κακὸς,	bad, wicked,	ikék.
κακία,	wickedness,	tekék.
καλάθι,	basket,	tzpórte l. L.
καλαμάρι,	ink-stand, cuttle-fish,	kalamár.
καλάμι,	reed,	kálem, kalém.
καλαμίτα,	magnet.	
καλαμπόκι,	maize,	mísere, T.
καλόγηρος,	monk,	kaloghiér.
καλοκαίρι,	summer,	vér L.
καλὸς,	good,	imíre.
καλοσύνη,	goodness,	temíre.
καλούπι,	mould, model,	kalép.
καλπάκι, T.	bonnet,	kalpák.
καλύβη,	hut, shed,	koliúbe.
καλωγώνω,	I shoe a horse,	ve potkúa.
καλῶ,	I call, invite,	fton, gersés, therés.
καμάρα,	arch,	gubé T. kamáre.
καμηλαύκι,	a monk's bonnet,	kamiláva m.

γαμήλι,	camel,	devé T. gamíle.
κάμνω,	I make,	*ben—p.* béra.
καμπάνα,	bell,	kampáne.
κάμπια,	caterpillar,	vémi L.
κάμπος,	plain,	fúse.
καμπόσος,	some,	*tzu, pákes.*
καμπούρης,	hump-backed,	ikrúsure.
καμώνομαι,	I feign,	genén.
κανάβι,	hemp,	*kerp.*
κανάτα,	can, pitcher,	kenáte.
κανδῆλι,	lamp, candil,	kandíl.
κανείς, κανένας,	no one, / some one,	*khitz* T. ásne. / dóne.
κανίσκι,	present,	kanísk.
κανίστρι,	basket,	kanístre.
κανόνι,	great gun,	kanón, top T.
καντζόχοιρος, σκαντζόχοιρος,	hedge-hog,	urík L.
κάπηλας,	huckster, / low tavern-keeper,	bakál T.
καπίστρι,	halter,	kapistál.
καπνός,	smoke,	tum.
καπνίζω,	I smoke,	tumnós.
καπνιά,	soot,	bstíme.
κάποιος,	some one, / a certain person,	*dóne—pl.* dise. / *tzáne.*
κάποτε,	sometimes,	díkur.
κάπου,	somewhere,	dóne vent.
κάππα,	cloak, surtout,	kápe.
καπάκι,	lid, covering,	bulím.
καπόνι,	capon,	kapúa *m.—a.* kapón.
καράβι,	ship,	gemí T.
καραβίδα,	craw-fish,	karavídhe.
κάρβουνον,	charcoal,	thengíl.

καρδία,	heart,	zémere.
καρπός,	fruit, crop, harvest-time,	maxúl, pérne. kókhe.
καρπούζι,	water-melon,	karpús.
καρτερῶ,	I wait, await,	pres—*p.* prita.
καρύδι,	walnut,	árre
καρυὰ,	walnut-tree,	árre-lis.
καρφὶ,	nail, pivot, peg,	peróne, górde.
καρφώνω,	I nail, fasten,	berthén.
κασέλα,	case, box,	sendúk T.
κασίδα,	scurf,	kére.
κασιδιάρης,	scald-headed,	kerós.
κάσταρον,	chesnut,	gesténe.
κάστρον,	castle, fortress, fortification,	kaliá, kiutét *f.*
καταπίνω,	I swallow,	perpí.
καταρροῦμαι,	I curse,	malekón.
κατατρώγω,	I gnaw, corrode,	bren.
καταβαίνω,	I descend,	tzbres.
καταχνιὰ,	fog,	miérgule.
κατζαρὸς,	curled,	kimenderúdlur.
κατζίκι,	kid,	kétzere.
κατηφὲς T.	velvet,	kadifé.
κατήφορος,	slope, descent,	tatepiéte.
κατόπι,	afterwards, behind,	pastákhi, prápa.
κάτουρον,	urine,	súrre.
κατουρῶ,	*mejo*,	permiér L.
κατράνι,	tar,	sére, píse.
κάτω,	below,	póste.
κατῶγι,	ground-floor,	katúa *m.*
κατώφλι,	threshold,	prak, pránku, ipóster.
καυκὶ,	cup, vase,	kúpe.
καυχῶμαι,	I boast,	madhestókhem, búrem.

καύχημα,	boast, boasting,	madhestí.
κάψα,	heat,	vápe.
κέδρος,	cedar-tree,	delíne.
κείτομαι,	I lie down,	dérngem.
κελλί,	cell,	kilí.
κεντῶ,	I prick, goad, excite, embroider,	bondít kálne, bondít káne, kendís.
κεντρί,	goad, sting, spur,	bondétz *f.*
κεντρίζω, κεντρώνω,	I inoculate, engraft.	
κεραμίδι,	tile,	keramídhe.
κερασάσι,	cherry,	kersí.
κέρατον,	horn,	bri *m.*
κερατᾶς,	cuckold,	brimáth.
κέρδος,	gain,	fitím, gelér.
κερδαίνω,	I gain,	fitón.
κερί, κηρί, (κηριοκέρι)	wax-candle,	dílle R.
κερί,	wax,	kerí *m.*
κερκέλι, κρικέλι,	ring,	réze, *kh*álkë.
κερνῶ,	I pour out, (liquors to drink)	stíe, *kh*eth, darovít.
κεφάλι,	head,	kríe *m.*—*a.* krékhi, *pl.* krére—*a. pl.* krerete.
κεφαλόπονος,	head-ache,	tedhémburit ekrákhit.
κέφαλος,	mullet,	kéfel.
κέφι T.	humour, temper.	
κεφίλης T.	guarantee.	
κεχρί,	millet,	mel L.
κεχρινὸς,	made of millet,	imélţe.
κηβοῦρι,	tomb, sepulchre,	varr.

κῆπος,	garden,	kópste — gheradine It.
κηπουρὸς,	gardener,	baktzeván T.
κιθάρα,	guiter.	
κίνα It.	Peruvian bark.	
κίνδυνος,	danger,	gazép T.
κινῶ,	I move,	dzur.
κίνησις,	motion, exercise,	tedzúrit.
κίσσα,	magpie.	
κιτρινίζω,	I am yellow, make yellow, become yellow,	verth.
κιτρινὸς,	yellow,	ivérdhe.
κιτρινάδα,	yellowness, jaundice,	tevérdhe.
κίτρον,	citron,	kítre.
κίχλα,	thrush.	
κλαδὶ, κλονάρι,	bough,	dénke, bínke.
κλαδεύω,	I prune, lop,	krastít.
κλαδευτῆρι,	bill, pruning-hook,	kíze.
κλαίω,	I weep,	kián.
κλάϋματα,	tears,	tekiára.
κλάνω,	pedo,	piérth H.
κλειδὶ,	key,	khápes, klítz.
κλειδωνιὰ,	lock,	klítz, kiútz.
κλείω,	I lock, shut fast,	bil, bul.
κλέφτω,	I steal,	viéth.
κλέφτης,	robber,	kharamí T.
κλῆμα,	vine-branch, vine.	
κλόνα,	thread,	fíkhi.
κλονὶ,	grain,	kóke.
κλοτζιὰ,	kick,	skelm.
κλοτζῶ,	I kick,	skelmón.
κλουβὶ,	cage,	kuvlí, kafás T.

κλώθω,	I spin,	dreth.
κλώσσω,	I brood, hatch,	klotzát, grokh.
κόβω,	I cut,	pres—p. prévа.
κόβγω,		
κόφτω,		
κοφτερός,	sharp.	
κοιλία,	belly,	bark.
κοιλιάρης,	great-bellied,	barkmáth.
κοιμοῦμαι,	I sleep,	fie—p. fiéta.
κοινός,	common,	isembáskína.
κοινώνω,	I communicate,	kungón.
κοιτάζω,	I look,	sokh, vestrón.
κόκαλον,	bone,	éstre.
κόκκινος,	red,	ikuk.
κοκκινίζω,	I make red, blush,	kuk.
κόλακας,	flatterer,	liakhiketúar, liakhikatzá.
κολακεία,	flattery,	liákhika.
κολλῶ, κολῶ,	I adhere, attach, glue,	git.
κόλλα,	glue,	tutkále.
κολοβός,	lopped, cut short,	sakút R.
κολοκύθι,	gourd, pumpkin,	kúngul.
κόλπος, κόφος,	bosom, bay,	gi m.
κολυμβῶ,	I swim,	bíe mnot It.
κολυμβητής,	swimmer,	mnotetár.
κομμάτι,	piece, bit,	piése l. L. F.
κόμπος,	knot,	komb.
κουμπί,	button,	súmbule.
κονάκι,	lodging,	konák T.
κονδύλι,	pen,	kondil, kalém.
κονεύω,	I lodge,	kondís.
κοντά,	near,	áfer, bráne.
κοντάρι,	lance,	mezdrá T.
κοντός,	short, low,	iskúrter L.

κοντεύω,	I shorten, approach,	skurtón.
κοντολογῆς,	briefly, in a word,	be ne fiále.
κοπάδι,	flock, herd,	túfe—grik L.
κοπανίζω,	I pound, bruise,	rrekh, stip.
κόπανος,	pestle,	kopán.
κοπέλα,	girl, maid-servant,	kopile.
κοπέλι,	lad, valet.	
κόπος,	labor, fatigue,	zakhmét T.
κοπιάζω,	I labor, take pains,	zakhmetisem— mundokhem— liódhem.
κόπιασε, κοπιάσετε, (ορίσετε,)	be pleased to come, go,	urdheró.
κοπριά,	dung, manure,	blékhe.
κόρα,	crust, rind,	tzípe.
κόρακας,	crow,	korb L.
κόρδα, χορδὴ,	cord, string,	kórdheze.
κορδίζω, κορδώνω,	I string, bend a bow, wind up a watch, tune a musical instrument,	kordhósem.
κόρη,	girl, pupil of the eye,	tzúpe, kakerdhók.
κόριζα,	bug,	takhtabíte T.
κορμί,	body,	trup.
κορμάρα,	corpulence,	trupmathlék.
κορμὸς,	trunk of a tree.	
κονιορτὸς, κονιαρτὸς,	dust,	pliúkhur.
κορυφὴ,	summit,	máie.
κορυφαῖος,	chief, leader,	ipáre.
κόσα, κοσάρα,	scythe,	préses.

κόσκινον,	sieve,	*sósе.*
κόσμος,	world,	dunâ T.
κοσμικὸς,	laic, secular, / worldly,	kosmík, / idunáse.
κοστίζω It.	I cost, sell for.	
κοτζινίδα, / κόπιτζις,	moth, worm, *(linea,)*	mólеze.
κουβαλῶ,	I transport, carry,	ban.
κουβέρι,	bundle, lump,	lemps E.
κουβέντα,	conversation.	
κουδοῦνι,	small bell,	kembóre.
κουκί,	bean,	báthe.
κουκουβάγια,	owl,	kukumiázka.
κουκοῦλι,	cod of the silk-worm,	mpsíkeze medáfsit.
κουκουνάρι,	cone of the pine-tree,	festéki.
κουκούτζι,	kernel, seed of fruit,	kokе.
κουλοῦρι,	roll of bread,	kuliádz.
κούμαρον,	arbutus, (shrub)	
κουμέρκι,	toll, customs, / custom-house,	básde, kumérk.
κούνα,	cradle, cott,	diéb.
κουνούπι,	gnat,	muskúne, musítze.
κουνῶ,	I move to and fro, rock,	tund, lekúnd.
κούπα,	cup,	kúpe.
κουπί,	oar,	liopáte gemís, kupí.
κουράζω,	I fatigue, am tired,	liógth—*p.* liódha.
κουρεύω,	I shear, shave,	keth.
κουρμάδι, χουρμάδι,	date, (fruit)	
κουρούνα,	rook,	sórre.
κουρσεύω,	I pillage,	iakmalaudía T.
κουρσάρος,	pirate, corsair,	kusár.
κούρτη,	court, attendants, suite,	kurt.
κουτάλι,	spoon,	lúnke.
κουτζός,	lame, crippled, limping,	isképere, itzále.

κούτζουρον,	log, stump, stock,	kertzú *m.*
κουφὸς,	deaf,	surdére L.
κουφαμάρα,	deafness,	surdím.
κοῦφιος,	empty,	bos T.—itzbrázot.
κοφίνι,	basket,	kofín.
κράζω,	I call, call out,	therés—p. thírra
κραυγὴ,	cry, clamour,	tethírre.
κραίνω,	I speak,	thom, flás.
κραμπὶ,	cabbage,	liákre.
κρασὶ,	wine,	vére.
κρατῶ,	I hold, bear up,	ban.
κρέας,	flesh,	miz.
κρεββάτι,	bed,	strat L.
κρεμνίζω, κρεμνίζω,	I throw down, destroy,	gremís.
κρημνὸς γκρεμὸς,	precipice,	gremíne.
κρεμῶ, κρεμνῶ,	I hang,	var.
κριάρι,	ram, sheep,	des.
κριθάρι,	barley,	elb.
κρίνω,	I judge,	gikón.
κρίτης,	judge,	gikátes.
κρίμα,	sin, crime, fault,	ginákh.
κρεμμύδι,	onion,	képe L.
κροταλίζω, κουταλίζω,	I clap the hands.	
κρούω, κρούγω,	I beat, strike,	bíe, trokelín, gondít, perpiék—trakh.
κρύος, κρυάδα, κρυότης,	cold,	tetiókhet.
κρυώνω,	I am cold, make cold,	grin.
κρύβω, κρύφτω,	I hide,	mpsekh.
κρυφὸν,	secret,	mpsékhe.
κρυφομουρμουρίζω,	I whisper, mutter,	pistelón.
κρυστάλλι,	crystal, glass,	belitúr.

κρύσταλλον, κρούσταλλον,	ice,	ákul.
κτένι, χτένι,	comb,	krékher.
κτενίζω,	I comb,	krékh.
κτηκιά, χτικιά,	consumption, (*tabes*,)	okhtík.
κτίζω,	I build,	dertón.
κτύπος,	blow,	trokelíme—krísme.
κτυπῶ vide κρούω.		
κυβερνῶ,	I govern, steer,	kiverís.
κυδῶνι,	quince,	ftúa *m.*
κυδωνιά,	quince-tree,	lisiftókhite.
κυλίω, κυλίζω,	I roll, revolve,	rukulén.
κῦμα,	wave,	talás, valendéti, vále.
κυνῆγι,	game, chace,	giá *m.*
κυνηγὸς,	hunter,	giatúar—avetzí T.
κυνηγῶ,	I chase, pursue,	giúan.
κυπαρίσσι,	cypress,	selví.
κύριος,	master,	zot.
κύρ,	Sir,	aféndem * T. H.
κυρὰ	mistress, madam.	
κῶλος,	*culus*,	bíthe.
κάπανος,	hammer,	kopán.
λαβαίνω,	I take, receive,	mar.
λαβώνω,	I wound,	pliankós.

* The word *sfendi*, well known as a title of rank and respect among the Turks, is derived from the Greek αὐθέντης, or, as it is more frequently pronounced (and often written) by the moderns, αφέντης.

λαγκάδι,	valley,	perúa.
λαγκόνι,	flank, side,	ína, véseɲt.
λαγοῦμι,	mine (in war)	langém.
λαγώς,	hare,	liépur L.
λάδι,	oil,	val, vákhi *m.*
λαδικὸν,	vessel to hold oil,	cevéghit.
λάθος,	error,	liakhithí.
λαθαίνω, λαθώνω,	I mistake, err,	liakhithít.
λαθῦρι,	pea,	módhule.
λαιμὸς,	neck, throat,	kiáfe.
λάκκος,	ditch,	grópe.
λακτάρα,	vehement desire,	lakhtarí.
λαλῶ,	I talk, sing (sp. of birds) play on a musical instrument,	fliás, *kentón* L. bíe, *pan.*
λάμπω,	I shine,	drit.
λαμπάδα,	torch,	liampádhe.
λάμπρα,	splendor,	dríte.
λαμπρὸς,	splendid,	idrítzim.
λαὸς,	people,	gint L.—dunâ T.
λάρυγγας,	*fauces*,	grumás.
λάσπη,	mud,	bálte.
λαχαίνω,	I receive accidentally, attain accidentally,	dódhem.
λαχαίνει,	it happens,	dódhet.
λάχανον,	pot-herb	liákere.
λάχνος,	luck, accident,	sort L. skúrteze.
λῃβέντης,	nimble, pirate, seaman,	daí.
λέγω,	I say, tell,	thom—*p.* tháse.
λειβάδι,	meadow,	liúat.
λείπω,	I am absent, I fail,	lípsem, *sarín.*

λείπει,	it is wanting,	lípset.
λειτουργία,	liturgy, mass,	méše It.
λειτουργῶ,	I celebrate mass,	mesón.
λειχῆνα,	tetter, cutaneous eruption,	úrdhæ.
λεκάνη,	basin,	lenkén.
λελέκι,	stork,	leléke.
λεμόνι,	lemon.	
λεοντάρι,	lion,	aslán T.
λέπι,	scale (of fish, &c.)	*kh*ále L. F.
λέπρα,	leprosy,	lébre.
λεπρὸς,	leper,	ilebrósure.
λεπτὸς,	fine, minute, subtil,	ik*h*ólle.
λεπτύνω, λεπτίζω,	I make small, fine,	*kh*ulón, d*kh*ol.
λεχῶνα,	lying-in woman,	lekhóne.
λεχωνιὰ,	parturition,	lekhonerí.
λιανὸς,	fine, minute,	ikhólle.
λιγνὸς,	meagre, slender,	ilík, ik*h*ólle.
λιθάρι,	stone,	gur.
λιθοβολῶ,	I stone, pelt with stones,	leftón me gúre.
λιθοσωρεία,	stone-heap,	sképur, nalét.
λίμα,	famine, excessive hunger,	lime, uri-emádhe.
λιμένας,	harbour,	limán T.
λίμνη,	lake,	giól T.
λινάρι,	flax,	li *m*.
λόγγος,	forest, wilderness,	pil, pul.
λόγος,	word,	fiále.
λοπάζω, λουφάζω,	I am silent,	*kh*est,* pusón.
λουκάνικον,	sausage,	kolé.
λουλούδι,	flower, blossom,	liúle M.

* This word resembles the English hush, the etymology of which is unknown, according to Johnson.

λύξιγκας, λούγξιγκας, λουκτζουκιὸν, λύγγιασμα,	sob, hiccough,	lékhme.
λουρὶ,	thong, strap,	rip.
λουφὲς,	pay, hire,	lufé.
λούω,	I wash, bathe,	lian, *p.* liáva *or* liákhita.
λουτρὸν,	bath,	khamám T.
λύγδα,	lard,	dhiáme.
λύκος,	wolf,	ulk, úkhik.
λύπη,	grief,	*kh*elm.
λυπῶ,	I grieve,	*kh*elmón.
λύρα,	lyre,	violí It. *m.*
λύσσα,	rage, madness,	terbím.
λυσσιάζω,	I am enraged,	terbónem.
λύχνος, λυχνάρι,	lamp,	likhnár.
λυώνω,	I dissolve,	tres, *p.* tréta.
λωλὸς,	foolish,	imárre.

M

μαγαζὶ It.	store-house,	makazé.
μαγαρίζω,	I soil, contaminate,	peukén.
μάγειρος,	cook,	akhdzí T.
μαγειρεύω,	I cook,	dertón gélle.
μάγος,	magician,	magistrítz.
μαγεία, μαγικὸν,	magic, witchcraft,	magní.
μάγουλον,	cheek,	fákie L.
μαδῶ,	I peel, skin,	duk.
μαζὺ,	together,	báske.
μαζώνω,	I collect,	bgheth, *p.* bódha.

μανθάνω,	I learn,	tze.
	I teach, learn,	mpsón.
μαθητὴς,	learner, disciple,	tzirák.
μαϊμοῦ T.	ape,	maimún.
μακραίνω,	I lengthen,	giat—iargón L.
μακρὺς, μακρι,	long, distant,	igiáte, iiárge.
μάλαμα,	gold,	ar L.
μαλαματένιος,	golden,	iárte.
μαλὶ,	hair, fleece,	les.
μάλιστα,	chiefly, certainly,	aláime.
μαλώνω,	I reprimand, quarrel,	kertón.
μάλωμα,	dispute, reprimand,	kiárte.
μάνα, μητέρα,	mother,	éme, méme, néne.
μάνδρα, μαντρὶ,	sheep-fold,	stan.
μανδριώνω, μαντρίζω,	I collect, fold the flock,	bil (bul) de stán.
μανδύλι, μαντῆλι,	kerchief,	destemél, rízs.
μανίκι,	sleeve,	ménke.
μανιτάρι,	mushroom,	kepúrdhe.
μάνταλος,	latch, bar of a door,	mendái.
μαντάτον,	message, order,	mesditie.
μάντης,	prophet,	faledzí T.
μαξελάρι,	pillow, cushion,	ghiastók.
μαραγκὸς,	carpenter.	
μάραθρον,	fennel,	maráith.
μαργαριτάρι,	pearl,	margaritár.
μαργιόλος,	rogue, cunning,	rospól, dinák.
μάρμαρον,	marble,	mermér.
μαρούλι,	lettuce,	marúle, saláte It.
μάρτυρας,	witness, martyr,	sáit, ispát.
μασκαρᾶς,	buffoon,	maskará.
μασσῶ,	I chew, mash,	pertúp.
μαστίχι,	mastic,	mastíkh.

μάστορας It.	mason, artist,	miéstre.
μαστραπᾶς,	drinking-jug,	mastrapá.
μάταια,	in vain,	kot.
μάτι,	eye,	si, su.
ὐμμάτι,	fountain,	krún.
ματιάζω,	I regard attentively,	sine, stíe sine, vestión.
μαῦρος,	black,	izí.
μαυρίζω,	I blacken,	tzíu.
μαχαίρι,	knife,	thíke.
μαχαλᾶς T.	quarter of a town.	
μεγάλος,	great,	imáth, *a.* imádhi.
μεγαλώνω,	I make, become great,	madhón.
μεθαύριον,	the day after to-morrow,	pasnésc*r*.
μέθη,	drunkenness,	tedéghim.
μεθῶ,	I am drunk, make drunk,	dékhem.
μειράζω,	I divide, distribute,	dan.
μειράδι, μερδικόν,	share, portion,	piése.
μελάνι,	ink,	melún.
μέλι,	honey,	miálte *m.*
μέλισσα,	bee,	bléte.
μένω,	I remain,	bétem, ies, iétem— *p.* béta—*p.* iéta.
μερί, μηρί,	thigh,	kófse L.
μερικοί,	some (pl.)	tza.
μερμίγκι,	ant,	mizedhéft, milingóre.
μέρος, μεριό,	part, side,	piése, áne.
μέσα,	within,	brénta.
μεσημέρι,	mid-day,	mesedíte.
μεταδοτικός,	liberal, generous,	dénesi, tzumér.
μέταλλον,	metal,	madém T.
μετάξι,	silk,	medávsi *m.*
μεταξωτός,	made of silk,	imedávste.

μέτρον,	measure,	múse, mátes.
μετρῶ,	I measure, number,	mas, numurón.
μέτρια,	moderately,	me kúar.
μέτωπον,	forehead,	bále.
μῆλον,	apple,	mólle.
μῆνας,	month,	múakhi.
μηνῶ,	I announce,	porosít.
μιζύθρα,	new cheese,	ghízë.
μικρὸς,	little,	ivóngel.
μικρόσωμος,	diminutive person,	dzutzé T.
μισεύω,	I depart,	nísem—véte, ikén, *p.* íka.
μισὸς,	half,	mest.
μῖσος,	hatred,	merí, khasmlék.
μισῶ,	I hate,	merzít, múa.
μνῆμα,	tomb, tombstone,	várr.
μοῖρα,	destiny, fortune,	bákht T.
μολύβι,	lead,	pliúmb L.
μολυβένιος,	leaden,	ipliúmte.
μοναχὸς,	alone,	ivétem.
μόνον, μοναχὰ,	only,	véteme, vetz.
μονοπάτι,	foot-path.	
μοσκεύω, μουσκεύω,	I soak, imbibe,	nom, giúon.
μόσκος,	musk,	misk, musk.
μοσκοβολῶ, μοσκομυρίζω,	I exhale perfumes.	
μοσχάρι, μουσκάρι,	calf,	vitz L.
μουγκρίζω,	I moan, bellow,	verás, verít—*p.* verikhita.
μουδιάζω,	I stun, benumb, stupify,	bin, bíkhem.
μουδιασμὰ,	numbness,	telárte.
μουλάρι,	mule,	múske.

μουλώνω,	I am silent,	*khest*, pusón.
μουνοῦχος,	eunuch,	*kha*dém T.
μουνουχίζω,	I castrate,	skopín— ben *kha*dém.
μουμουρίζω,	I murmur,	gumezít.
μουσαφίρης T.	stranger, guest,	musafir.
μουστάκι,	mustachio,	mustáke.
μοῦστος,	must, (of wine)	must.
μοῦτρον,	face, countenance,	fákie L.
μούχλη,	mould, mustiness,	muk.
μπαλώνω,	I patch, mend,	arenón.
μπαρμπέρης It.	barber,	berbér.
μπαρούτι T.	gunpowder,	barút.
μπάστάρδος It.	bastard,	dombítz T. dotz.
μπάτζω, It.	slap, smack,	supliáke.
μπεγεντῶ,	I deign.	
μπεζεβίζω,	I am disgusted, annoyed.	
μπεκιάρης,	bachelor.	
μπήγω, μπάχνω, or ἐμπήγω,	I thrust in, set in the ground,	fut H. L. *kelás*—*p.* kálla.
μπηχτὰ,	by thrusting in,	future.
μπογάζι T.	strait.	
μπόγι T.	stature, height of a man.	
μπούσολας It.	mariner's compass.	
μπράτζον, It.	arm, measure for cloth,	krákhe, lére.
μυελὸς,	marrow,	tru *m.*
μύγα,	fly,	mize.
μῦλος,	mill,	muli It. *m.*
μυλωνᾶς,	miller,	mulitzí—paspaliár.
μύξα,	*mucus*,	kírre.
μῦρον,	ointment,	míro, ba*kh*ár.

μυρίζω,	I smell, am scented,	mar ére, bíe ére.
μυρωδιά,	odor,	ére.
μύτι,	nose,	khúnde.

N

ναὶ, ναίσκε,	yes,	aí.
ναῦλος,	freight,	kirá-egemíse T. návlo
νέος,	young,	iri.
νερόν,	water,	úie m.
νεῦρον,	nerve,	del.
νεφρὰ,	reins, loins,	véseie, sélia.
νῆμα,	thread,	pe m.—a. péni, a. pl. péna.
νήπιον,	infant,	fósne.
νησὶ,	island,	nisí.
νηστεύω,	I fast,	angerón.
νήστις, νηστικὸς,	fasting,	iúret, ipánkene, angerím.
νίβω, νίβγω,	I wash,	lián.
νίψιμον,	washing, lotion,	teliáre.
νιπτῆρι,	ewer, apparatus for washing the hands.	
νίκη,	victory,	múndeie.
νικῶ,	I conquer,	mund.
νοῖκι,	rent,	kirá T.
νοικοκύρις, οἰκοκύρις,	master of the house,	zot stepighe.
νόμος,	law,	nom.
νομικὸς,	lawful,	inónte, iúdese.
νομίζω,	I consider, reckon,	kiúan.
νόστος,	fresh, green,	inóme, tazé T.

νάστιμος,	agreeable, well-flavoured,	isísime, ilezétzim.
νοστιμάδα,	flavour,	lezét.
νοτιὰ,	humidity,	liangesíre, iuzí, vlazetíre.
νοτίζω,	I moisten,	liangesón.
νοῦς,	mind, understanding,	ment L.
νοερὸς,	mindful, intellectual,	iménse.
νταγιαντῶ T. νταγιαντίζω,	I support,	ban.
νύκτα, νύχτα,	night,	náte.
νύμφη,	bride, daughter-in-law, young woman,	núse.
νυστάζω,	I am sleepy.	

Ξ

ξαμάνω,	I lay hands upon,	ve dóre.
ξανθὸς,	fair, (of complexion) flaxen, (of hair)	rus L.
ξαπλώνω,	I unfold.	
ξαστερώνω,	I become serene,	kthilem.
ξένος,	stranger,	ikhúai.
ξενιτεία,	foreign country,	kurbét.
ξερνῶ,	I vomit,	víel—*p.* vólla.
ξέρασμα, ξεράτὸν,	vomit, vomiting,	teviele.
ξεσχίζω,	I tear,	gris, *t*zíer, *p. t*zóra.
ξεφαντώνω,	I amuse, divert myself,	ben zefk T.
ξεχῶ, ξεχνῶ, ξεχάνω,	I forget,	khanón.
ξημερώνει,	it is day-light,	kthen díta.
ξηπάζω,	I terrify,	sastís, tremb L.
ξηρὸς, ξερὸς,	dry,	itháta.
ξηραίνω,	I make dry,	than.
ξίδι,	vinegar,	úthule.

ξικικὸς	below weight.	
ξάμπλι *L.*	example,	urnék.
ξουράφι, ξυράφι,	razor,	bríske.
ξουραφίζω,	I shave,	rúan.
ξύλον,	wood,	dru *m.*
ξυδὸς,	sour,	ithárete.
ξυπνάνω,	I awaken,	tzgión.
ξύω,	I scratch, / I scrape,	krúan, / gerúen.
ξύστρα,	grater, rasp,	xístre.
ξυστρὶ,	curry-comb,	kres.

O

ὀγλήγορα,	quickly,	spékht.
ὀγλήγορος,	quick, hasty,	ispékhte.
ὀδόντι,	tooth,	dheb.
ὀκνεύω,	I am idle,	pertón.
ὀκταπόδι, χταπόδι,	sea-polypus, star-fish,	aftapóth.
ὁλάκαιρος,	intire,	itére *L.* R.
ὁλημέρα,	all day, every day.	
ὀλίγον,	a little,	pak, pákere.
ὀλιγοστεύω,	I diminish, / become deficient,	paxón.
ὅλος	all,	gíthe.
ὁλόγυρα,	all around.	
ὁλόρθος, ὄρθος,	erect, on foot,	derék be kémbe.
ὁλότελα,	at all, not at all,	khitzfáre.
ὁλοῦθεν,	from, on every síde,	kudó.
ὁμάδι,	together,	báske.
ὁμιλῶ,	I speak, / I converse,	fliás, *p.* fólia. / khvendón R.
ὅμοιος,	equal, like,	giál, ingiásim.
ὅμοια,	equally, evenly,	giál.

ὄνειρον,	dream,	éndere.
ὀνειρεύομαι,	I dream,	sokh éndere, enderón.
ὄνομα,	name,	émer.
ὀνομάζω,	I name,	kiúaħ.
ὀνομάτος,	person, individual,	ngerí.
ὀνύχι,	nail, talon, claw,	thúa,—*a.* thokh.
ὀπίσσω,	behind,	prápa, pas.
ὀργὴ,	anger,	zemerím.
ὀργίλος,	enraged, choleric,	izemerúar.
ὀργυία,	fathom,	pas L.
ὀργάνω,	I plough, till the ground,	lerón.
ὀρδινία,	decree, command, order,	mesditie, nizám.
ὀρέγομαι,	I desire,	me éndete, me ka énda, kam oréx.
ὄρεξις,	appetite,	énda, oréx.
ὁρίζω,	I command,	urdherón.
ὅρκος,	oath,	be.
ὀρκώνομαι, ὀμόνω,	I swear,	ben be.
ὀρκώνω, ὁρκίζω,	I bind by oath,	ve be bé.
ὄρνιθα,	hen,	púle l. L. F.
ὀρρὸς,	cream,	khíre.
ὀρτύκι,	quail,	skúrteze.
ὀρφανὸς,	orphan,	ghetím.
ὄρχιδι,	testicle,	khérdhe.
ὅσον,	as well as,	sa.
ὅσοι,	as many as,	sa.
ὀστῆτι L.	house,	stepí.
ὄσπριον,	pulse (vegetable)	gróse.
ὄστρακον,	shell-fish.	
οὐρὰ,	tail,	bist.

οὐρανός,	Heaven,	kiel L. F.
ὄφις,	serpent,	giárper.
ὀφρῦδι,	eye-brow,	vátule.
ὄχεια, ὄχεντρα,	viper,	nepértke.
ὄχι, ὄχεσκε,	no,	iń, núke.
ὀψάριον,	fish,	pesk L.
ὀψαρᾶς,	fisherman,	peskadzi.

Π

παβόνι, παγόνι,	peacock,	palúa *m.*
παγαίνω, πάγω, πηγαίνω, ὑπάγω,	I go,	véte,—*p*, vághita.
παγίδα,	snare, trap,	grátzke.
πάγος,	frost, ice,	ákul.
παγώνω,	I freeze, am frozen,	békhem ákul, grin.
παζάρι,	market-place, price,	pazár T.
παθαίνω,	I suffer,	pesón L.
πάθος,	suffering, passion, malady,	pesím,—*khastalék*, semúnde T.
παϊβάνι T.	fetter for picketing horses,	kiostéke.
παιδεύω,	I instruct, chastise,	mundón.
παιδί,	boy, child,	diále *m.*
παίζω,	I play,	liúan, *p.* liókhita.
παιγνῖδι,	play, game,	lióndre.
παλαβός,	foolish,	imárre.
παλαίβω, παλεύω,	I wrestle,	múndem.
παλαιός,	ancient,	mótzim, iviéter L.
παλαμάρι,	cable.	
παλάμη,	palm of the hand,	pelémbe, *supliáke*.
παλάτι,	palace,	seráe T.
παλικάρι,	young man, courageous,	trim.
παλικαρίσι,	bravery,	trimerí.

πάλιν,	again,	perseri.
παλοῦκι, παρμάκι,	stake,	*khu m.*
παλουκώνω,	I empale,	ve be *khú.*
πανηγῦρι,	feast, fair,	panaír.
πανὶ,	cloth, sail,	pel*khúre,* *ghruth.*
πανοῦκλα,	plague,	murtáie.
πάντα, πάντοτε,	always,	kurdó, dáima T.
παντοῦ,	everywhere,	kudó.
παξιμάδι,	biscuit,	paximáth.
παπᾶς,	priest, secular clergyman,	prift S.
παπαδιὰ,	priest's wife, priestess,	prifterése.
παπλαμοῦδα,	flake,	flióke l. L.
πάπλωμα,	coverlet,	iorgá T. *m.*
παπούτσι,	slipper,	*kepútze.*
πάππος,	grandfather,	giús.
παράδεισος,	paradise,	*tzenét* T.
παρακαλῶ,	I pray,	liútem.
παράμερα,	apart.	
παραμύθι,	fable, tale.	
παρανόμι,	surname.	
παρθένος,	virgin,	vírghir L.
παρτίδον,	resolve, party, ship.	
παστὸς,	pickled meat, fish, &c. pickle for curing meat, &c.	pastremákk.
πάστρα,	cleanliness, neatness,	pakl*ék.*
παστρεύω,	I cleanse,	pastrón.
πασχίζω,	I endeavour, do my utmost,	*tzalistis.*
πατέρας,	father,	babá T. at T. also G.
πάτος,	bottom,	fund L.
πατῶ,	I tread,	*skel.*
πάτημα,	step, tread,	giúrme—*teskélture.*
πατητῆρι,	stirrup,	kauterúset.

πατοῦνα,	sole of the foot.	
πάταμα,	story of a house.	
παύω,	I cease, rest,	pusón.
παχὺς,	fat,	imáime, igiálture.
παχαίνω, παχύνω,	I fatten, become fat,	man, giál.
πάχνη,	hoar-frost,	brime It.
παχνὶ,	manger, stall,	grast.
πεδιάδα,	plain,	fúse.
πεδουκλώνω,	I trip, *(neuter)* trip up, *(active)*	penkókhem, penkón.
πεζῇ,	on foot,	kémbes.
πεζεύω,	I dismount,	ézbres be kémbe.
πεζοδρόμος,	foot-messenger.	
πεζούρα,	infantry,	kembesíre.
πείνα,	hunger,	úretes, urí.
πεινῶ,	I am hungry,	me viéu urí— uretókhem.
πειράζω,	I torment, teaze,	gas,—*p.* gáva.
πείραξις,	importunity, persecution,	tegáre.
πεῖσμα,	ill-humour, spite, obstinacy,	inát.
πελεκῶ, πελεκώνω,	I cut with a hatchet, chissel, plane,	kdhéild.
πελεκοῦδι,	chipping, shaving,	buiáske.
πενθερὸς,	father-in-law,	viékher.
πεπῶνι,	melon,	piéper.
πέρδικα,	partridge,	thelézes, thelémze.
περιβόλι,	garden,	gheradíne It.
περιγιάλι,	sea-shore.	
περιπατῶ,	I walk about,	étzen—*p.* étza.
περισσὸς,	much, more than enough,	súme.
περισσότερον,	more.	
περιστέρι,	pigeon,	pelúmbe L.
πέρνω,	I take,	mar—*p.* móra.

πάρσιμον,	taking, capture,	temárre.
περνῶ,	I pass,	skon.
πέραμα,	passage, place of passing,	teskúare.
περόνι,	buckle.	
πεφούνι, πηφούνι,	fork,	pirúa, furkúize.
πέρυσι,	last year,	xhét.
περσινὸς,	of last year,	iviénme.
πετάω, πετῶ,	I fly,	fluturón S.
πέταλον,	horse-shoe,	potkúa.
πεταλοῦδα,	butterfly, moth,	pervâne.
πετεινὸς,	cock,	kendés, kokós R.
πετζί,	skin, hide, leather,	lekúre, sol.
πέτρα,	stone,	gur.
πεύκη,	pine-tree,	boríke.
πέφτω,	I fall,	bíe—p. rase.
πέσιμον,	fall,	terénе.
πηγάδι,	well,	pus.
πηγούνι,	chin,	gúse—ventimiékres.
πήγω,	I coagulate, churn,	biz.
πηδῶ,	I leap,	ketzén.
πηλαλῶ,	I run, gallop,	vrapón.
πηλὸς,	mud, clay,	bálte.
πῆχυς, πῆχυ,	ell, cubit,	kut.
πιάνω,	I catch,	ze—p. zúra.
πιάνομαι,	I am caught,	zírem.
πιθαμὴ,	palm, span,	pelémbe.
πιθάρι,	jar, earthen vase,	kip, kiáp.
πίκρα, πρίκα,	bitterness, grief,	idherím.
πικρὸς,	bitter,	íidhere.
πίνω,	I drink,	pi—p. píva.
ποτὸν,	drink, beverage,	tepíre.
πιπέρι,	pepper,	pipér.
πίσσα,	pitch, tar,	píse, sére.
πίστις,	faith, trust,	bése.

πιστεύω,	I believe,	besón, inanís T.
πιστὸς,	faithful,	imbésese.
πιστικὸς,	shepherd,	tzobán T.
πίτα,	pie,	liakrúar.
πιθανῶς, πιταυτοῦ,	expressly.	
πλάγι,	side,	terthóre.
πλαγιὰ,	obliquely, on one side,	terthóri, he bríne.
πλαγιάζω,	I lie down,	bíe bebríne.
πλάθω,	I invent, feign,	gatúan.
πλάκα,	flat stone, tile,	plótze.
πλακώνω,	I oppress,	pliakós.
πλάνη,	deceit, error,	genéste, duzmé.
πλανῶ,	I deceive,	genén.
πλάτανος,	plane-tree,	rep.
πλατιὰ,	broadly, widely,	gére.
πλατύνω,	I widen, make broad,	izgerón.
πλάκω,	I knit, plat,	blex.
πλεξούδα, πλόκαμος,	tress, tissue, knitting,	kóse, bisk, gerséte.
πλερώνω, πληρώνω,	I pay,	pankúan.
πλεύρον,	side (of the body),	bríne.
πλευρὰ,	ribs,	
πληγὴ,	wound,	plíánke.
πληθάρι,	brick,	plithár.
πλῆθος,	multitude, great quantity,	sumízze.
πλήθια,	in abundance,	ból.
πληθύνω,	I multiply,	sumetón, sumón.
πλὴν,	except,	túru.
πλησιάζω,	I approach,	aferókhem.
πλουμίζω,	I adorn, I embroider,	stolís H. R. kendís.
πλοῦτος,	wealth,	tepenkáte— penkatesí.
πλύνω,	I wash,	líán.

πνέμα,	breath,	spíre L.
πνεύμονας, φλεγμόνι,	lungs,	plemóni.
πνίγω,	I drown, suffocate,	but.
ποδάγρα,	gout,	perdhés.
ποδάρι,	foot,	kâpe.
ποδιά,	apron,	podhié, futiá.
ποδιὰ βουνοῦ,	foot of a mountain,	rezemálit.
ποκάρι,	fleece,	báske, lea.
πόλεμος,	war, battle,	liúfte.
πολύς, pl. πολλοὶ,	many,	sûme.
πόνος,	pain,	tedhémbure.
πονῶ,	I am in pain, complain,	me dhemb.
ποντίκι,	mouse,	mi H.
πόρνος,	adulterer, whoremonger,	kurvár.
πορνὴ,	whore,	putâne It.—kakhpé.
πόρτα,	door,	pórte.
πόσος,	as many,	sa.
ποτάμι,	river,	liûme m.
πότε;	when?	kur?
ποτὲ,	never,	kúrre.
ποτῆρι,	cup, drinking vessel,	potír, kúpe.
ποτίζω,	I water, give to drink,	potís—vandít.
πουγγὶ,	purse,	kése.
πουλάρι,	colt,	mes.
πουλὶ,	bird,	zok. a. zóngu.
πουλῶ,	I sell,	ses—p. síta.
πούλημα,	sale,	tesîture.
πούπετες,	somewhere, no where.	
πράγμα,	thing,	ge.
πράσινος,	green,	ghesîle.
πράσον,	leek,	pres.
πρέπει,	it behoves,	gián, ughendís, éste tzais.

πρίόνι,	saw,	sárre.
πρίσκω,	I swell,	*en*; *p.* éra, *ékhem*—*p.* ué̆ntza.
πρίσμα,	swelling,	ténture.
πρόβατον,	sheep, ewe,	dêle—*pl.* dheu.
προῖκα, προικιόν,	dowry,	pághe It.
προκόβγω,	I profit, make progress, I am successful,	prokóps.
πρόπαππος,	great grandfather, ancestor,	stergiús.
προσέτι,	more, sequel.	
προσκέφαλον,	cushion, pillar,	ghiasték.
προσκυνῶ,	I adore, reverence, salute,	ifál.
προστάζω,	I command,	urdhnéin.
πρώτριτα, προχθὲς,	the day before yesterday,	*nedúteze.*
προψὲς,	the night before last,	*nenáteze.*
πρώϊμος,	ripening early, premature.	
πρῶτος,	first,	ipáre.
πρώτα, πρωτήτερα,	before,	páre.
πταίγω, φταίω,	I sin, err,	feghén.
πτελεὰ, φτελεὰ,	elm,	blín.
πτερνίζομαι, φταρνίζομαι,	I sneeze,	tesetín.
πτέρνα, φτέρνα,	heel,	thémbre.
πτερὸν, φτερὸν,	wing,	krákhe, pénde.
πτύω, φτύω,	I spit,	mpstún.
πτωχὸς, φτωχὸς,	poor, beggar,	ivárfere.
πυκνὸς,	dense, thick,	identure.
πυκνώνω,	I thicken,	dentesón.
πύργος,	tower,	kúle T.
πωρικὸν,	fruit,	péme, ghemíne.

P

ῥαβδί,	stick, staff, pole,	stap, skop.
ῥαβδίζω,	I thresh,	trȕkȁ me skop.
ῥαχί,	brambles,	rakí.
ῥάμφος,	beak of a bird,	kep.
ῥαντίζω,	I sprinkle, water,	perskát—purrundís.
ῥάπτω, ῥάψω,	I sew,	kep, kepén.
ῥάπτης,	tailor,	terzí T.
ῥάμμα,	thread, seam,	pe m.
ῥάχη,	back, spine, ridge, hill,	kurís, brek.
ῥεσίτι,	quittance.	
ῥηχὸς,	ford.	
ῥίζα,	root,	réne.
ῥίζι,	rice,	orís.
ῥιζικὸν,	chance, risque.	
ῥίχνω,	I throw,	istíe, kheth.
ῥόγα,	salary, pay,	rónke.
ῥοδάκινον,	peach,	piéske L.
ῥόδι, ροΐδι,	pomegranate,	sénke.
ῥόζος,	knot, joint of a tree,	gdhe m.
ῥόκα,	distaff,	fúrke.
ῥοῦγα,	path, wrinkle.	
ρουθούνι,	nostril.	
ῥουφῶ,	I absorb,	surbít, gerp.
ῥουχαλίζω, ῥωχαλίζω,	I snore,	gerkhás—gerkhít.
ῥοῦχον,	cloth,	tzókhe T.

Σ

σαβούρα,	ballast,	savúre.
σαγόνι, σιαγών,	jaw,	nófule.
σαΐτα,	arrow, weaver's shuttle,	sengéte.
σακκὶ,	sack,	thes.
σαλάτα,	sallad,	saláte.
σαλεύω,	I move, set in motion,	tund, levís.
σαλιάγκας,	snail,	kermíl.
σαλιβάρι,	bridle,	fre L.
σάλιο,	spittle,	pstíme, iárnke.
σαμάρι,	pack-saddle,	samár.
σανίδι,	plank,	dhónke.
σανὸν,	hay.	
σάπιος, σαπρὸς,	rotten, putrid,	ikálbete, ikálbure.
σαπίζω,	I rot, make rotten,	kalb.
σαπούνι,	soap,	sapúnd.
σαρακοστὴ,	Lent, fast,	krésme.
σαράφης T.	banker, broker.	
σαρώνω,	I sweep,	mpsén.
σαχάνι,	kettle, boiler,	sakháne.
σβέρκος,	nape of the neck,	sverk.
σβύνω,	I extinguish,	súan.
σειρὰ,	line,	ráthe R.
σεισμὸς,	earthquake,	termát.
σέλλα,	saddle,	sále.
σεντόνι,	sheet (of bed).	
σεντούκι T.	box, case,	sendúk.
σεπέτι,	casket, coffer.	
σεργιάνι,	diversion, exercise,	seír T., gesdí T.
σέρνω, σύρνω,	I drag,	tzvarít.
συρτὰ,	by dragging,	tzvárre.

σημάδι,	mark, note, sign, butt,	nisán T.
σημαδεύω,	I make a mark, make a sign,	senón.
σήμερον,	to-day,	sot.
σημερινός,	of, belonging to, to-day,	isótme.
σίγουρος,	sure, secure.	
σίδηρον,	iron,	khékur.
σισάμι,	sesamum,	susám.
σιτάρι,	wheat,	grúre.
σιωπή,	silence,	khésteie, pusím.
σκάβγω, σκάψω,	I dig, excavate,	rnikh.
σκάζω,	I die, perish, (generally applied to beasts)	peltzés.
σκάλα It.	ladder, stairs, stirrup,	skále, uzengí T.
σκαλίζω,	I scrape, rake,	grevís.
σκαμνί,	chair, stool, bench,	fron H.
σκατόν,	*merda, stercus,*	mut.
σκαφίδι,	hutch, trough,	mánge, gováte.
σκέλος,	leg,	but l. L. kófse.
σκεπάζω,	I cover,	bulión.
σκέπη,	cover, lid, roof,	bulím.
σκήβγω, σκύψω,	I stoop, lower,	un, úrem.
σκιάδι,	large hat, parasol,	sápke.
σκιάζω,	I frighten,	tremb L.
σκλάβος,	slave, prisoner of war,	rop.
σκλαβώνω,	I make prisoner, enslave,	roberón.
σκληρός,	harsh, cruel,	ivráze.
σκληρώνω,	I harden,	fortzókhem.
σκόνη,	dust,	pliúkhur, tos S.
σκοντάβω, σκοντάπτω,	I trip, stumble,	peukókhem.
σκοπός,	view, aim, intention,	takhmín.

σκόρδον,	garlick,	*khúdhre.*
σκορπίδι,	scorpion,	skorpió *m.*
σκόρπιος,	dispersed,	pe*rkhá*pure.
σκορπίζω,	I disperse,	pe*rkhá*p.
σκοτάδι,	darkness,	e*re*tzíre.
σκοτίζω,	I am giddy, make giddy,	e*re*tzón.
σκοτώνω,	I kill, murder	vras—*p.* vráva.
σκουλαρίκι,	ear-ring, pendant,	veth.
σκουλῆκι,	worm,	krib *f.*
σκουλί,	distaff-full, (of cotton, &c.) Ital. *pennecchio,*	fkólle.
σκουριὰ,	rust,	tzgiúre.
σκουτέλι,	porringer, plate,	misúr.
σκούφια It.	bonnet, cap,	*ke*súle.
σκρόφα L.	sow,	dóse.
σκύλος,	dog,	ken H. L.
σμίγω,	I mix, join,	baskón.
σοβαρὸς L.	severe, serious.	
σολδάτος It.	soldier,	seimén T.
σουβλὶ,	spit,	*khe*l.
σοφὸς,	wise, learned,	idíkkture.
σπάζω,	I rend, split, burst,	re*n*tzón S.
σπαθὶ,	sword,	kórdhe.
σπανάκι L.	spinage,	spinák.
σπάνιος,	rare,	irále.
σπανὸς,	thin-bearded,	kóse.
σπάργανα,	wrappers, swaddling clothes,	spergén.
σπάρτος,	broom, (shrub)	
σπειρὶ,	grain,	kóke.
σπέρνω,	I sow,	bíel.
σπόρος,	seed,	*Sá*re.
σπήλαιον,	cavern,	spilé, sp*é*le.

σπίθα,	spark.	
σπιούνος; It.	spy,	pergiónes.
σπλῆνα,	spleen,	sprétke.
σπουδὴ,	study,	spudháxie.
σπρώχνω,	I push,	stun.
στάζω,	I drop, distil,	[illegible]ikón.
σταλαγματιὰ,	drop,	píke.
σταματῶ,	I arrest, stop, halt,	rest It., kentrón.
σταμνὶ,	urn, pitcher,	stámne.
στάμπα,	print, typography,	dámke.
μὲ σταυὸν,	by force,	me zi.
σταῦλος L.	stable,	váthe.
σταυρὸς,	cross,	krik, kruk L.
σταφίδα,	raisin, dried grape,	stafidhe.
σταφύλι,	grape,	rus.
στάχτη,	cinders,	khi m.
στεγνὸς,	dry,	itháte, itérme.
στεγνώνω,	I dry,	thaw, ter.
στεῖρος,	barren,	istérpe.
στέκομαι,	I stand,	kentrón.
στέλνω,	I send,	dergón.
στενὸς,	narrow,	ingúste L.
στερεὸς,	firm, solid,	ikavísim.
στερεὰ,	land, continent, *terra firma*,	sak, kivi.
στέρνα L.	cistern.	
στερνάρι,	flint of musquet.	
στεφάνι,	crown,	kuróre, reth.
στῆθος,	breast,	gióz T.
στηλίδι,	sepulchral stone,	varr.
στημόνι,	warp, (in weaving)	máie.
στίχημα,	wager, pledge,	bast.
στίχος,	verse,	stikh, rádhe R.
στολίδι,	ornament,	stolí.
στόμα,	mouth,	góie.

στομάχι,	stomach,	stomákh.
στοῦμπος,	pestle,	stípes.
στουμπίζω,	I pound,	stip, stup.
στουπί,	tow, stopple,	stúpe.
στουκώνω,	I stop up, caulk,	kalafatís It.
στοχάζομαι,	I think, am of opinion,	mentókhem L.
στοχασμὸς,	thought,	mentím, fikír *f.*
στραβὸς,	crooked, blind,	istrémbere. kiór T.
στραγγίζω,	I strain, squeeze,	kulón.
στράτα,	road,	últhe H.
στρατοκόπος,	traveller,	udhetár.
στράτευμα, στρατιὰ,	army,	ordhí T.
στρέφω,	I turn,	vertít L.
στρίφω,	I twist,	
στρίγλος,	wizard, magician,	magjistrítz.
στρόγγυλος,	round,	rumbulák*e*.
στροφὶδι,	pivot, hinge,	réze.
στρώνω,	I strew,	strón.
στρῶμα,	mattrass, bed,	testrúare—dusék T.
στύλος,	column,	diïék.
στυφὸς,	acrid, unripe,	iáthete.
στύψη,	alum,	stípze.
σύγνεφον,	cloud,	re.
συγχωρῶ,	I pardon, have mercy upon,	deghén.
συκάμινον,	mulberry,	man.
σῦκον,	fig,	fik L.
συκότι,	liver,	meltzí.
συκάνω,	I rise, raise,	gre—*p.* grikhita.
σωμὰ,	near,	áfer, bráne.
συμμιότερα,	nearer,	máfer.
συμπαθῶ,	I compassionate, condescend,	dhempsón.

συμφωνῶ,	I agree, accord,	ughindis.
συμαίνω,	I am near, approach,	nkásem, aferókhem.
συνάζω,	I assemble.	
συνάγχη,	rheum, cold,	kóle S.
συνήθεια,	custom,	zakón, alés.
συνηθίζω,	I am accustomed,	alestís.
συρίζω,	I whistle,	verselén.
συχαίνομαι,	I hate,	dókhem—festín.
συχνὰ,	frequently,	dénture.
σφάζω,	I slay, slaughter,	ther.
σφαῖρα,	sphere, globe,	top T.
σφάλλω,	I err, mistake, commit a fault,	liakhithút. feghén.
σφάλμα,	fault,	fákhi.
σφάλνω, σφαλίζω,	I shut, fasten,	bul, bulín.
σφενδόνι,	sling,	khobé.
σφεντάμι,	maple,	don.
σφήκα,	wasp.	
σφήνα,	wedge,	púkhike.
σφίγγω,	I squeeze, bind, compress,	stergón.
σφουγγάρι,	spunge,	sungér.
σφυρὶ,	hammer,	tzekán.
σχίζω,	I split, tear,	gris, tzan.
σχοινὶ,	rope, cord,	giálme.
σχολεῖον,	school,	skolió.
σχολνῶ, σχολάζω,	I rest, am at leisure, have a holiday,	skolás.
σώνω,	I attain, finish, am sufficient,	sos.
σωρὸς,	heap,	pirk, kipí.
σωστὸς,	just, exact,	itére—itamámte T.

T

ταγίζω,	I nourish, feed,	kon.
τακίμι T.	horse furniture,	takém.
ταμπάκος,	tobacco.	
ταξίδι,	military expedition, voyage,	kurbét.
τάξις,	order,	tax, rádhe R.
ταπεινὸς,	humble,	itapinósur.
ταράζω,	I agitate, disturb,	tund, terdít.
τάχα,	perhaps,	vále, belkím T.
ταχυὸς,	quick,	ispékhte.
τέλος,	end,	pesósure R.
τελειώνω,	I finish, complete,	barón, sos.
τέντα,	tent,	tende, tzadér T.
τεντώνω,	I extend, expand,	grekh.
τέρι,	equal, fellow.	giál.
τεριάζω,	I couple, assort,	ughindís.
τέτοιος,	such,	iketíl.
τέχνη,	art,	zanát T.
τζακίζω,	I break,	thúen—p. théva.
τζακώνω,	I catch, seize,	ze.
τζαλαπατῶ,	I tread under foot.	
τζάμι,	pane of glass.	
τζεκούρι L.	hatchet,	sepáte.
τζέρκι,	hoop, bandage,	reth, kérthel.
τζέφλα,	shell, rind,	levósge.
τζίμπλα,	bleariedness of the eyes,	sklópe.
τζιμπῶ,	I pinch, peck,	tzimbís.
τζίντζηρας,	cricket,	giŋkále.
τζίντζιφον,	jujube, (fruit, It. zizziba)	tzintzílle.

τζουκάλι,	earthen pot,	pótze l. L. F.
τζυκνίδα,	nettle,	*khítheth.*
τηγάνι,	frying-pan,	tigán.
τηγανίτα,	fritter, pancake.	
τηλύγω, τυλύσσω,	I envelope, wrap,	mstiel.
τηλυγέλι,	reel,	mstéleie.
τιμὴ,	honour,	der *f.*
τιμόνι,	rudder,	temón.
τινάζω,	I shake,	tund, skund.
τίποτα, τίποτες,	nothing,	*khítzge*, gekáfsi.
τοῖχος,	wall,	mur L.
τοιχόκαστρον,	walls, fortification of a town, &c.	kiutét.
τομάρι,	hide, leather,	lekúre.
τόπος,	place,	vent—*pl.* víse.
τόσον,	so much,	kak.
τόσοι,	so many,	
τότε,	then,	atekhére.
τοῦβλον,	brick,	túvle.
τουρκεύω,	I turn Turk, Mahometan,	békhem turk, musulmanís.
τουφέκι,	musket,	dufék.
τραβῶ,	I draw,	khek.
τράγος, τραγὶ,	goat,	skap.
τραγοῦδι,	song,	kénke.
τραγουδῶ,	I sing,	kentóm L.
τρανὸς,	great,	imáth.
τρανεύω,	I make great, become great,	rítem.
τραντάφυλλον, τριαντάφυλλον,	rose,	trendafil.
τραπέζι,	table.	truése, sófre T.
τράχηλος,	neck,	sverk, kúfe.
τρελὸς,	mad, foolish,	imárre.

τρέμω,	I tremble,	drídhem—*p.*udrótze.
τρόμος, τρομάρα,	terror,	frike.
τρέφω,	I nourish,	uskén.
τρέχω,	I run,	ur, vrapón.
τριβέλι, τρυπάνι,	gimblet, screw,	turiéle.
τρίβω, τρίβγω,	I rub, triturate,	tip, ferkón.
τριγύρου,	around.	
τριγυρίζω,	I go round about, encircle,	rethón, kerthelón.
τρίζω,	I creak,	tzfertzellín, kertzés.
τρίχα,	hair,	kíme.
τροχὸς,	wheel,	róte L.
τρύγος,	vintage,	teviélet.
τρυγῶ,	I gather in the vintage,	viél.
τρυγόνι,	dove,	túrtul.
τρύπα,	hole,	vére.
τρυπῶ,	I pierce, perforate,	tzpon.
τρώγω,	I eat, gnaw, consume,	kha—*p.* khénkra.
τυπώνω,	I print,	ve be dámke.
τυρὶ,	cheese,	diáthe.
τυφλὸς,	blind,	ivérbere, kïv T.
τύχη,	chance, fortune,	bakht T., fat L.
τώρα,	now,	taní, tasí,

T

ὑβρίζω,	I revile, affront, abuse,	san.
ὕβρισία,	abuse, injury,	tesáre.
ὑγία,	health,	sendét *f.*
ὑγρὸς,	moist,	iliúkete.
ὑδρασία,	moisture,	liaukesíre.
ὑδρώνω,	I sweat,	dersín.
υἱὸς,	son,	bir.

ὑνὴ,	plough-share,	viéghe.
ὑπανδρεία,	marriage,	martím.
ὑπερησία,	service,	*khu*smét T.
ὑπερήφανος,	proud,	fundúl.
ὕπνος,	sleep,	giúme.
ὑπόδημα,	boot,	*tz*ísme T.
ὑποκάμησον,	shirt,	*kem*íse l. L. It.
ὕστερα,	afterwards,	pazeudái — pastá*kh*.
ὑστερινὸς,	last,	ipastághem.
ὑφαίνω,	I weave,	be*n* pel*kh*úre.
ὑφάδι,	web, woven stuff,	tetiárre, ind.*
ὑφαντὴς,	weaver,	ka*dz*.
ὑψηλὸς,	high,	iliárte.

φαγὶ,	food, meat,	gélle.
φαίνομαι,	I appear,	dúkem—*p.* dótze.
φακὴ,	lentil,	thíer *f.*
φαλάγγι,	spider,	miremánke.
φαλακρὸς,	bald,	krfe-kúngul.
φαμιλιὰ,	family,	femíe.
φανάρι,	lanthorn,	fenér.
φανερὰ,	evidently,	asikiáre T.
φαρδὺς,	large, wide,	ingére.
φάρδος,	breadth,	tengére.
φαρμάκι,	poison,	farmák.
φεγγάρι,	moon,	*kh*éne.
φέγγω,	I shine, enlighten,	drit.
φειδωλὸς,	parsimonious, covetous,	kursúer, ner*k*és.
φέρνω,	I lead, bear,	síel *p.* sólla,
φέρω,		líe *p.* prúra.
φεύγω,	I flee, depart,	ikén.

φευγάτος,	fugitive.	
φήμη,	renown,	nafi L.
φθάνω,	I arrive, attain, am sufficient,	arín.
φθινόπωρον,	autumn.	
φθόνος,	envy,	*khasét.*
φιλεύω,	I treat, regale,	gostít.
φίλος,	friend,	mik L.
φιλία,	friendship,	mikerf.
φλάμπουρον,	standard, colors,	bairák T.
φλέβα,	vein,	del.
φλόγα,	flame,	fliánge.
φλογάρα,	pipe, flute,	fúel.
φλοῦδι,	bark.	
φόβος,	fear,	fríke.
φοβοῦμαι,	I am afraid,	trembóm H.
φοινίκι,	date, (fruit)	*khurmá* T.
φοιτίλι, φτύλι,	wick of lamp, of candle,	fitik
φόνος,	murder,	vráscie.
φονιάς,	murderer,	kavli.
φορᾶ,	time, turn,	*khére.*
φοράδα,	mare,	péle.
φορῶ,	I wear, put on, (as dress)	ban.
φόρεμα,	habit, dress,	róbe F.
φορτώνω,	I load,	garkún I. L.
φόρτωμα,	load, cargo,	bárre.
φουκάλι,	broom, brush.	
φούντα,	tuft, tassel, flake,	tzulúfe R.
φοῦρνος L.	oven,	fúrre.
φουρτοῦνα,	tempest,	furtúne.
φουσάτον,	army, camp,	ordhí.
φούσκα,	bladder,	mpsíkeze, plúske.
φουσκώνω,	I swell,	*en.*
φουσκί,	manure.	

φράζω,	I fence,	ben gárth,
φράσσω,	enclose, stop up,	thur.
φράχτη,	hedge,	garth.
φρόνιμος,	prudent,	iúrte.
φροντίδα,	care.	
φρύγανα,	bushes,	foret.
φτενὸς,	small, thin, poor,	ikhóllr.
φτηνὰ,	cheaply,	lir.
φτιάνω,	I construct, prepare,	dertón.
φτιάρι,	spade, shovel, mattock,	liopáte.
φυλάγω,	I guard, preserve,	rúan—*p.* rúsita.
φυλακὴ,	guard, guard-house.	
φύλλον,	leaf,	flétre.
φυσέκι,	cartridge, sky-rocket.	
φύσις,	nature,	sói *m.*
φυσῶ, φυσάω,	I blow,	frun.
φυτὸν,	plant,	péme, lis.
φυτρώνω,	I bud, blossom, sprout,	bi.
φωλεὰ,	nest, den,	folé, strófke.
φωνὴ,	voice,	ze *m.*
φωνάζω,	I exclaim,	therés—*p.* thíra. therikhita.
φῶς,	light,	dríte.
φωτιὰ,	fire,	ziám—*a.* ziáre.
φωτεινὸς,	luminous,	idrítzim.

X

χαϊδεύω,	I caress,	perkedhél.
χαΐδι,	caress,	perkedhéle.
χαιρετῶ,	I salute,	
χαίρομαι,	I rejoice,	gezókhem.
χαλάζι,	hail,	brésere *m.*

χαλεύω,	I seek, desire,	*kerkón* l. L. It.
χαλίκι,	flint,	*khalídz*.
χαλινάρι,	bridle, horse-bit,	fre *L.*
χαλκιάς,	smith, worker in métal,	*kovádz.*
χάλκωμα,	copper,	*bakér.*
χαλνῶ, χαλῶ,	I spoil, ruin,	*pris.*
χαμηλὸς,	low,	*íúnete.*
χαμηλόνω,	I lower,	*un.*
χαντάκι,	ditch.	khendek.
χάνω,	I lose,	*khumbás*, *p.khúmba.*
χαρίζω,	I grant, make a present,	*dhurón* H.
χαροπιὸς,	agreeable, joyful,	*ilezétzim.*
χαρτὶ,	paper,	*kárte.*
χάσκω,	I open the mouth, gape,	*khap góene.*
χασμουριοῦμαι,	I yawn, being sleepy, &c.	*gonkesín.*
χασομερῶ, χασομερίζω,	I loiter, lose time.	
χάψι T.	prison, dungeon,	*khaps.*
χέζω,	*caco*,	*dhiés.*
χεῖλι,	lip,	*búze.*
χειμῶνας,	winter, bad weather, storm,	*dímere m.*
χειρότερος,	worse,	*me ikék.*
χέλι,	eel,	*gíále.*
χελιδόνι,	swallow,	*delendúse.*
χελῶνα,	tortoise,	*bréske.*
χέρι,	hand,	*dóre.*
χῆνα,	goose,	*páte.*
χῆρα,	widow, orphan,	*evé.*
χιόνι,	snow,	*dbóre.*
χλιμιτρῶ, χλιμιντίζω,	I neigh,	*khiogelín.*
χλωρὸς,	fresh,	*inóme.*
χοῖρος,	boar,	derr.

χολή,	bile, gall,	verér, belt.
χονδρὸς, χωτρὸς,	thick, big,	idrúse.
χονδραίνω, χωτρεύω,	I swell, make big,	dras.
χορατὸν,	joke,	khoratá.
χορὸς,	dance,	bálle.
χορεύ[illegible]	I dance,	liúan bálle.
χορτάινω,	I satiate, I am satisfied,	gop, gin, gínem.
χορτάρι,	grass,	bar.
χόρτον,	herb,	
χουγιάζω,	I exclaim, cry,	therés.
χουζούρι T.	repose, comfort.	
χουλιάρι,	spoon,	liúnke.
χρεία,	want, necessity,	liazém T., iftizá T.
χρειάζομαι,	I have need, am necessary,	lípsem, ben liazém.
χρέος,	debt, duty,	bórdz T.
χρησιμεύω,	I am useful,	veghién.
χρίζω, χρίω,	I anoint,	liúen, kretmón.
χρόνος, χρονιὰ,	year,	mot.
χρυσάφι, χρυσὶ,	gold,	ar L.
χρύσος,	golden,	iárte.
χρῶμα,	color,	bóie T.
χυδαῖος,	vulgar.	
χύνω,	I spill, pour,	derth.
χῶμα,	earth, laud,	dhe.
χωνεύω,	I dĭgest,	khonéps.
χώνω,	I hide, get in,	fut.
χώρα,	town,	mpsat.
χωράφι,	field, cultivated land,	áre L.
χωριάτης,	peasant,	mpsatár.
χωριὸν,	village.	

χώρια,	separately,	vetz.
χωρίζω,	I separate,	dan.
χωρῶ,	I contain, am contained,	tze.

ψάθα,	mat,	ronkós
ψαλίδα,	scissars,	gersére.
ψάλλω,	I sing hymns,	mpsaí.
ψαχνὸν,	the lean part of flesh / meat,	tul.
ψείρα,	louse,	mor.
ψεῦδος, ψεύμα,	lie, falsehood,	genéste.
ψεύδομαι,	I lie,	genén.
ψηλαφῶ, / ψηλαφίζω,	I feel, touch, handle,	ze me dóre.
ψήνω,	I roast,	piák—p. póka, / part. piókure.
ψιλὸς,	little, thin, subtile,	ikhólle.
ψίχα, adv.	a trifle, a little,	ne tzíke, pákeze.
ψίχα,	crumb, mite,	therime.
ψοῦνι,	purchase of household / necessaries,	psuní, teblére.
ψουνίζω, / ψωνίζω,	I make purchases, make / provision by purchase,	ble, psunís.
ψοφῶ,	to die (speaking of a beast)	gorth, psofís.
ψοφίμι,	carrion,	gordhesíre, kérme.
ψύλλος,	flea,	plest.
ψυχὴ,	soul,	spirt L.
ψυχικὸν,	charity,	seváp T.
ψύχρα,	cold,	ftúkheto.
ψωλὴ,	*membrum virile*,	kárg.

ψωμί,	bread,	búke.
ψώρα,	itch, mange,	tzgébe, skébe L.

Ω

ὦμος,	shoulder,	sup.
ὠμός,	raw,	ipapiékure, *khum*.
ὥρα,	hour,	*sakhát* T.
ὥριμος,	ripe,	iarine.
ὡρολόγι,	watch,	*sakhát* T., óre R.
ὠφελῶ,	I succour, am useful,	veghién.
ὠφέλεια,	succour,	veghim.

CHAPTER THE THIRD.

OF THE

WALLACHIAN AND BULGARIAN LANGUAGES.

Historical Remarks upon the Wallachians—and Bulgarians—Pentagloss Exercises in English, Romaic, Albanian, Wallachian, and Bulgarian.

THE Wallachians of Greece make their appearance in history at the same time as the Albanians, that is to say, about the eleventh or twelfth century. Their transactions from that time, to the fall of Constantinople, combined with the identity of language, prove that they were originally a branch of the same nation, which was found in those ages, not only in the fertile country on the North side of the Lower Danube, now generally known in Europe by the name of Wallachia, but likewise in many of the mountainous parts of *Thrace*.

The modern Greeks vulgarly distinguish the inhabitants of Wallachia Proper by the name of *Μαυρό-Βλαχοι*, (i. e. black Vlákhi), and those of Greece by that of *Κουτζό-Βλαχοι*, (literally lame Vlákhi); but the politer denomination of the latter colonies, and of some others of the same people, dispersed in the countries lying between the North of Greece and the Danube, is *Μαισιόδακες*, by which term seems to be implied a conviction, that they are the descendants of the Roman colonies, first settled in *Dacia* and *Mœsia* by the Emperor Trajan, and some of his successors; a conjecture in great measure confirmed by the large proportion of Latin words contained in their dialect.

The Turks and Albanians call the Vlákhi of Greece *Tsubán*, (*Pastores*), the profession, by which they are best known to the people of the other parts of Greece; for, inhabiting a mountainous region, which produces little else than pasture for cattle in the summer, they are under the necessity of leading their flocks in the winter to the plains and maritime districts, and thus are found dispersed in that season over every part of the low-lands of Greece. As many of the Albanians, bordering upon them, and occupying mountains of the same description, follow the same employment of shepherds, the word Vlákhi is often applied by the Greeks to both nations under similar circumstances, and I have even heard it employed to designate the Greek mountaineers of the Morea, and the shepherds of *Arcadia*. Permanent settlements, however, within the limits of Greece, where the Vlakhiote language is spoken, are only to be found in the great ranges of Mounts *Pindus* and *Olympus*, and in the transverse ridges of upper *Macedonia* and *Thessaly*, which connect them.

In the twelfth century, the Wallachians * seem to have inhabited the same regions both in Greece and to the North of the Danube, which they still occupy. Those of Greece are noticed at that time by Anna Comnena,† and by the travelling Jew, Benjamin of Tudela, and at the beginning of the thirteenth century by Nicetas.‡ Their existence on the North of the Danube, at the same period, is proved from Cinnamus,§ who speaks of a large body of them as having been excited by the Emperor Manuel Comnenus, to make an irruption into Hungary. We learn also, from some of the same historians, that they were found in the intermediate countries of *Thrace* and *Mysia*. Anna Comnena informs us, that the armies of her father Alexius were recruited from the Wallachians of these regions,‖ and speaks of a body of them near *Anchialus*.†† Nicetas‡‡ places their chief habitations in the districts of Mount *Hæmus*, formerly occupied by the *Mysians;* and they are mentioned by Pachymer§§ as having extended in the latter part of the thirteenth century, from beyond *Bizya* nearly as far as the suburbs of Constantinople.

* It may be convenient to distinguish the nation in general by the name of Wallachians, and their colonies of Greece by the Greek name of Vlákhi.

† Anna Comnena, l. 5. p. 138.

‡ Nicetas, Annal. Balduin. c. 9. p. 410.

§ J. Cinnamus, Hist. l. 6. c. 3. p. 152.

‖ Anna Comnena, l. 8. p. 227.

†† Anna Comnena, l. 10. p. 274.

‡‡ Nicetas, Annal. Isaac. Angel. l. 1. c. 4. p. 236.

§§ Pachymer, Hist. Androu. l. 1. c. 37. p. 66.

The power of the Wallachians was at its height from the middle of the twelfth, to the middle of the thirteenth, century. On the West, their ravages extended to the neighbourhood of *Naissus* (Nissa), and *Philippopolis*, and to the South-East as far as Várna, *Arcadiopolis* and *Tziórli*. *

At the latter end of the twelfth century, dissatisfied with their treatment from the Greeks, under the weak administration of Isaac Angelus, they united with the Bulgarians in shaking off the authority of the Emperor,† and took so leading a part in the establishment of the second Bulgarian kingdom, that Peter and Asan, two Wallachians,‡ were the first chiefs of that monarchy. Under John, or Johannices, the third king,§ they had the honor, in conjunction with the Bulgarians, and with the Comanæ, and other Scythian tribes, of gaining, in the year 1205, the battle of *Adrianople*, which ended in the complete defeat of the Franks, with the loss of their leader, the Emperor Baldwin, who soon afterwards died in captivity.

Towards the end of the thirteenth century, when their possessions extended to the neighbourhood of Constantinople, they became so formidable to the government of the capital, which dreaded nothing more than the junction of this people with the Scythians, that the

* Nicetas, Annal. Isaac. Angel., Alex. Comneni, et Balduin.

† Nicetas, Annal. Isaac. Angel. l. 3.

‡ Nicetas, Annal. Alexii Comneni, l. 1. c. 4. p. 299., l. 2. c. 8. p. 314.

§ Villehardouin, who was Marshal of Romania, under the Emperor Baldwin, calls John Roy de Blakie, and sometimes Roy de Blakie et de Bulgarie.

Emperor Andronicus Palæologus, about the year 1290, thought himself fortunate in removing a large body of them to *Anatolia*,* where the cruelty and oppression, which was studiously inflicted upon them, and the severities of the winter, during which they were removed, destroyed a large proportion of their population.

This event may have, in great measure, contributed to their expulsion from the mountains in the southern parts of *Thrace*, but their disappearing from the positions which they held in such large numbers in Mount *Hamus*, is to be chiefly ascribed to their retiring before the conquering arms of the Turks, after these had obtained possession of *Adrianople*. The connexion between the Northern Vlákhi, and those of Greece, then became interrupted, the former retreating to the North of the Danube, and the latter confining themselves to the mountains of *Macedonia*, *Epirus*, and *Thessaly*.

Chalcocondylas, however, who wrote so late as the fifteenth century, still speaks of them as extending from *Dacia* to Mount *Pindus*;† and the very slight difference which subsists between the dialects of the Wallachians of *Dacia* and Greece, shows that they have not long been separated.

Their possessions in the branches of Mount *Rhodope*, on the North of *Macedonia*, seem to have been the link which connected the Northern and Southern Wallachians; in the concluding years of the

* Pachymer. Hist. Andron. l. 1. c. 37. p. 66.

† Laonicus Chalcocond. l. 1. p. 16.

twelfth century, when their power was at its height, we are told by Nicetas, that they were masters of great part of the country about *Serræ*, and that Chrysus, one of their chieftains, held Strúmitza, in *Macedonia*, and *Prosacus*, a fort upon the *Axius* in the same province, against all the efforts of the Emperor Alexius Angelus.*

Anna Comnena mentions the Wallachians as a wandering hardy race of shepherds.† Nicetas speaks of their cruelty, and the ravages which they committed in *Thrace* during the reigns of Andronicus Comnenus, Isaac Angelus, Alexius Angelus, and Baldwin. They are represented by this historian (about the year 1200) as not having yet been converted to Christianity;‡ as rivalling in cruelty the Scythians, with whom they were often joined in their predatory expeditions;§ as being haters of the Roman name,‖ and equally hostile to the Franks, when these obtained the sovereignty of Constantinople.†† The more particular account of Pachymer‡‡ describes them as a wandering race, who had acquired considerable wealth by their flocks and herds, whose pastoral life had inured them to fatigue, and endowed them with great strength and hardiness of body; while an habitual practice of the

* Nicetas, Annal. Alex. Comnen. l. 1. c. 4. p. 299.—l. 2. c. 3. p. 314.—l. 3. c. 1. p. 325 & seq.

† Anna Comnena, l. 8. p. 227.

‡ Nicetas, Annal. Alex. Comnen. l. 3. c. 5. p. 337.

§ Id. Annal. Balduin. c. 6, 8, 9. p. 400 & seq.

‖ Id. ibid. c. 8. p. 405.

†† Id. ibid. c. 4. p. 395. &c.

‡‡ Pachymer, Hist. Androu. l. 1. c. 37. p. 66.

chace had taught them the first rudiments of war, and frequent skirmishes with the imperial troops had trained them to a considerable skill in the use of arms.

The Italian origin of the Wallachians seems never to have been doubted by the Greek historians. Cinnamus,* speaking in the twelfth century, of those who dwelt to the North of the Danube, says, they were considered as the remains of a colony from Italy. Chalcocondylas, who lived 300 years later, makes a similar remark, and adds, that their language was like that of the Italians, whom they also resembled in customs, arms, dress, and furniture.† This relationship with Italy may have had considerable influence in producing their temporary submission to the spiritual authority of the See of Rome, at the time of the establishment of the Vlakho-Bulgarian kingdom, in the year 1204.‡ In the correspondence which passed between Pope Innocent III., and the Wallachians, upon this subject, the honor of a Roman origin is claimed for them by the Archbishop of Zagorá,§ and readily conceded by the Roman Pontiff.

The Vlákhi of Greece pursued a less brilliant career than their brethren of Thrace and the Danube, although their name frequently occurs in the history of the latter ages of the Greek empire.

* Cinnamus, Hist. l. 6. c. 3. p. 152.

† Laon. Chalcocondylas, l. 2. p. 40, 41.

‡ Gesta Innocentii Tertii, p. 32. c. 68.

§ This was a large Province, of which the chief town, still called Zagorá, is situated on the roots of Mount *Hæmus*, between Nissa and Sófia.——Id. p. 31. c. 67.

Their country was known by the name of *Great* Vlakhía,* (Μεγάλη Βλαχία) but as they must always have been inconsiderable in number, in proportion to their Northern brethren, it may be conjectured, that the epithet of Great was applied to this principal colony of the *Maso-Dacians*, in the same manner as that of Magna-Græcia to the Greek colonies of Italy. Anna Comnena† speaks only of a detached town belonging to them, between Mount Kíssavo and Trikkala, which her father Alexius passed in his march through Thessaly against the Normans under Bohemond. Benjamin of Tudela, who traversed Greece in the middle of the twelfth century, in his way from Corfú to Constantinople, says, that he entered Vlakhía at three days' journey from Thebes.‡ These evidences are nearly decisive of their position in the twelfth century; but their precise boundaries in the beginning of the thirteenth, are still more clearly indicated by Nicetas.§ In mentioning the petty states, into which the empire was divided upon the conquest of Constantinople by the Latins in 1204, he informs us that *Epirus* and *Illyria*, from *Nicopolis* to *Epidamnus* (Durás) belonged to Michael, Despot of *Ætolia*; that all the country, from *Thessalonica* to Almyrus, (the modern Armiró), including *Phthia*, and the plain of *Larissa*, was under Boniface, Marquis of Montferrat, and that *Great* Vlakhía, and the mountains of Thessaly, were united under a leader, whose name the historian does not mention. The Vlákhi of

* Nicetas, Annal. Balduin, c. 9. p. 415.—Pachymer, Hist. Michael. Palæol. l. 1. c. 30. p. 49.

† Anna Comnena, l. 5. p. 138.

‡ He describes the natives as being swift as stags, and as often descending from their inaccessible mountains to plunder the Greeks.

§ Nicetas, Annal. Balduin, c. 9. p. 410.

Greece must therefore have been chiefly confined to the ridge of *Pindus*, but sometimes extending their authority over a part of the adjacent country, as the historians of the lower empire often use the name of Βλαχία as if they meant to include, under this denomination, the greater part of Thessaly.

During the 13th and 14th centuries, *Thessaly*, like Albania, was generally independent of Constantinople, though occasionally reduced under the authority of the Greek emperors, as by Andronicus Palæologus the younger, when he quelled the rebellion of all that part of Greece* in 1332, and by John Cantacuzenus, to whom it voluntarily submitted† in 1345. In the beginning of the same century‡ it was over-run by the Catalans, but it was most frequently attached, during the latter ages of the empire, by alliance or force of arms, to the Despotate of the West. Many events of ancient history concur with this fact, in showing that *Thessaly* is an easy conquest to those who are in complete possession of *Epirus*; and the remark is amply confirmed by the recent history and actual state of the country.

The Despot Nicephorus kept possession of Thessaly till his death in 1355;§ five years after which, Amurat the First became master of a part of the country.‖ Its rich plains were a tempting prize and easy conquest to the Turks, who were settled there many years before the fall of the Greek empire, but the final reduction of *Thessaly* under

* J. Cantacuzenus, l. 2. c. 28. p. 288.

† Cantacuz. l. 3. c. 53. p. 520. et seq.——Nicephorus Gregoras, l. 13. c. 6. p. 409.

‡ Nicephorus Gregoras, l. 7. c. 7. p. 153. and l. 13. c. 6. p. 409.

§ J. Cantacuzenus, l. 4. c. 43. p. 882. et seq. ‖ Ducas, c. 3. p. 5.

the Ottoman yoke, cannot be dated before the capture of Saloníka, by Amurat the Second, in the year 1429.*

The position wherein Nicetas places the Vlákhi of Greece in the passage already referred to, agrees very well with that in which remains of their descendants are still found.

In Upper *Macedonia*, their most important towns are Vlákho-Klisúra,† in the mountains which separate the plain of Kastoría from that of Sarigicúl—and in Mount *Olympus* and the *Cambunian* ridge, Kokinopló, and Livádhi or Vlakho-Livadho. In the range of Mount *Pindus*, beginning from the North, are Samerína and Fúrca,—then ten or twelve villages in the district of Zagóri and its vicinity, of which the chief are Laísta, Lesinítza, and Malakássi; and in the district of Ioánnina, are Métzovo, Serráku, and Kalarítes, the largest of all the Vlakhiote settlements. On the eastern side of the *Pindus*, the district of Aspropótamo is chiefly inhabited by this people, whose largest towns in this direction are Khalíki and Klínovo.

Thus the main body of the Wallachians of Greece may be said to occupy the most central part of Mount *Pindus* on either side of the great pass of Métzovo.

Some of the Vlakhiote colonies, although placed in situations, which do not produce a sufficiency of the necessaries of life for more than

* Ducas, c. 29. p. 111.

† *Κλεισούρα*, a pass, (commonly a fortified pass,) is a word often used by the writers of the lower Empire, and is thus defined by Procopius in his description of a pass in Lazía—*Χώματα ὑπερῳυῆς ἐφ' ἑκατέρα τῆς χώρας, ὄντες, στενώπους ἐπὶ μακρότατον ἐνταῦθα ποιοῦνται· Κλεισούρας Ἑλληνίζοντες τὰς τοιαύτας ὁδοὺς Ῥωμαῖοι καλοῦσιν.*—Procopius de Bello Persico, l. 2. c. 29. p. 165.

the consumption of a month or two, are the largest, best regulated, and most florishing towns in Greece. They owe these advantages to their mountainous position, the strength of which secures them, in great measure, from Turkish extortion; while the poverty of the soil, and the inadequacy of its produce, impel them to the utmost exertion of their industry. In common with many of the Greeks and Albanians, they have some coarse woollen manufactures, particularly that of the cloak called *Κάπα* by the Greeks, and Gréco by the Italians, and for which they find a ready sale in the Adriatic. The greater part of the lower classes are shepherds, the nature of the country admitting of the employment of but few hands in the labors of agriculture, while their mountains afford in the summer season the finest pasture for cattle. Of the upper classes, some are settled as merchants in Turkey, Italy, and other parts of the Mediterranean; others, less opulent, gain a maintenance in the towns of Turkey as shopkeepers, artisans, and laborers in different branches. Their sober, economical, and industrious habits, give them great advantages over the Greeks, who affect to despise them for their imputed inferiority of mental endowments and politeness. They are nevertheless esteemed, even in Greece, for their skill in the working of gold and silver, and a large proportion of the ornaments of this kind, used in the dress, arms, and furniture, of the Greeks and Albanians, are wrought by Vlákhi. Their artisans are to be found in every town of European, and many even in Asiatic Turkey. Their shepherds are so well known in Greece, that most of the great proprietors either hire Vlakhiotes to take care of their flocks, or let them to these people, who generally render themselves accountable to the proprietors for a stipulated annual increase of numbers. In common with the mountain villages of both Greeks and Albanians, they furnish a large proportion of the lower order of laborers to Constantinople, and other great cities.

Like all mountaineers, the Vlakhiotes cherish a strong partiality for their native country, and the object of them all is to return and enjoy the profits of their industry at home. The merchants settled in the further parts of the Mediterranean, or the poor laborers in distant towns, can seldom hope to enjoy this pleasure before their final return, unless it be for a single visit in the course of ten or twelve years; but the shopkeepers and artisans, who find employment in Greece, generally spend the summer with their families, and after laying in a sufficient stock of provisions, leave them to contend alone with the clouds and snow of a long and rigorous winter.

The word Wlakh has generally been supposed of Sclavonian origin, either applied to the Wallachians, in common with all other nations of Latin extraction, or as having a reference to the nomade life of the Wallachian shepherds. It is a word, however, not in use among the Vlákhi themselves,* either of Greece or Wallachia Proper, who, like the modern Greeks, call themselves Romans; singular Remánu, plur. Reméni.

In the Vlakhiote towns of Greece, a large proportion of the women understand no other language than their own, but the men universally speak Greek, and making use of it upon all occasions where writing is required, have seldom or never occasion to write their own language. Those of Wallachia Proper have borrowed the Illyric alphabet for writing, which they use in common with the Bulgarians and other nations, speaking dialects of the Sclavonic.

* The Morlacchi of Dalmatia (Moro-Wlákhi, black Wallachians,) are, I believe, the only people who call themselves Vlakhs, but they have none of the same pretensions to an Italian origin as the Wallachians, as they speak a dialect of Sclavonic.

The most Southern districts of Greece, where the Bulgarian language is in common use, are—On the West side of *Macedonia* some villages in the vicinity of Kóritza, and on the Eastern the hills bordering the great plains of *Thessalonica*, *Pella*, and *Edessa*. The former district is insulated among Greeks and Albanians, but the latter may be considered as the Southern extremity of the modern Bulgaria, the Christians, who speak the Bulgarian dialect, extending from thence, with scarcely any interruption, through all the Northern part of *Macedonia* Proper, as well as its *acquired* provinces of *Pæonia*, *Pelagonia*, &c.;* and from thence throughout the whole of *Mæsia*, and the interior of *Thrace*, as far as the Danube, and the neighbourhood of Constantinople. All the great towns of *Macedonia*, however, and even some entire districts in the Southern part of this province, are occupied chiefly by Turks, who have displaced both Greeks and Bulgarians, and have colonized in this and the neighbouring province of *Thessaly*, in greater force than in any other part of Greece. Hence it is not uncommon in some parts of *Macedonia* to meet with the lowest classes speaking three languages, Turkish, Bulgarian, and Romaic:—the last is always to be met with, as there is no town of any magnitude in European Turkey, which has not a community of Greek artisans, shopkeepers, &c.

Although the Bulgarians occupy so small a share of the country, included within the limits of these Researches, the influence, which

* The *coasts* of *Thrace* only can be considered a part of Greece, the Greek language being still prevalent there, as it has been from the time of the establishment of the earliest Greek colonies in that country.

they have had upon Greece, and the permanent marks, which they have left of their long residence in the country are motives for adding a few words upon their history, and for subjoining some specimens of their language.

The Sclavonians and Bulgarians had crossed the Danube before the reign of Justinian, but their first formidable irruptions,* and permanent settlements,† in the provinces South of the Danube, may be dated from his reign. From this period, in the middle of the sixth century, to the fall of Constantinople, in the middle of the fifteenth, all their transactions with the Greek empire are of the same description—at one time in a state of friendship and nominal subjection, at another exacting from the emperor an annual tribute as the price of their peaceable behaviour, often defeated and repulsed, but always occupying a large portion of the modern European Turkey,‡ and spreading their ravages over Greece. Their treaty of peace with Michael the Third in the year 860, when their prince and all his followers were baptized, and received a gift of the desolate country about Mount *Rhodope*, (by the Bulgarians called Zagorá,)§ seems to have been the foundation of the power, which they held for so long a period in the North of Greece. *Lychnidus*‖ became the capital of a kingdom which was at its height from the middle of the tenth century, when Simeon, under the walls of Constantinople, accepted the submission of the

* Procopius de Bello Goth. l. 3. c. 14, 29, 38.—l. 4. c. 25. p. 498, 532, 555, 637.—Agathias, l. 4. p. 154 &. seq.

† Procopius de Bello Goth. l. 3. c. 40. p. 563.

‡ See Gibbon's Roman Empire, Vol. 4. c. 42, 43.—Vol. 5. c. 55.

§ Symeon. Magistri, Annales Michael. et Theodoræ, c. 25. p. 440.

‖ Cedrenus, p. 715.

Emperor Romanus Lacapenus, and his son Peter soon afterwards, received the emperor's grand-daughter in marriage with the title of Basileus, * to the beginning of the eleventh century, when Samuel or Mocrus, who had made conquests even in the Morea, †, and from whom *Lychnidus* received the name of Achris, ‡ was defeated, and his capital taken and rifled by the Emperor Basil the Second. §

Although Roman garrisons are found in possession of Achris in some subsequent periods of the same century, the Bulgarians seem still to have been masters of the greater part of the surrounding country. About the year 1040, soon after their king Peter Deleanus had taken *Dyrrhachium*, the whole of the *Nicopolitan* province, which included *Epirus* and *Acarnania*, surrendered (with the exception of *Naupactus*,) voluntarily to the Bulgarians. ‖ It is evident, indeed, from the wars which the emperors of Constantinople were continually carrying on in these ages, against the Bulgarians and the Servians, (a people who spoke the same language, and had been originally subdued by the Bulgarians,) that they were never expelled from the habitations, where they first settled in the interval between the sixth and ninth centuries. In the year 1186, a rebellion of the Bulgarians and Wallachians, and an union of those two people, were the means of

* Cedrenus, p. 623, 626. — Incert. Continuator. Constantin. Porphyrog. vita Romani p. 252, 257.

† Cedrenus, p. 695.

‡ Anna Comnena, l. 12. c. 7. p. 371.

§ Cedrenus, p. 713.

‖ Cedrenus, p. 746.

establishing a second Bulgarian kingdom, of which Tirnovo,* or Trínovo, a town situated on the North side of Mount *Hæmus*,† became the capital in the later ages of the Greek empire. In these times the Servians, who are often confounded with the Bulgarians in the Byzantine History, occupied *Dardania*, and the parts of *Macedonia*, which had been included in the first Bulgarian kingdom. *Scopia*, upon the *Axius* in the ancient *Pæonia*, was the capital of the Servian monarch, whose subjects are mentioned by the emperor Cantacuzenus as occupying many parts of *Macedonia*, *Thessaly*, and *Acarnania*.‡ In *Macedonia* he particularly names *Edessa* and *Berrhæa*, Kastoría (formerly *Celetrum*),§—Servia, a strong town on the borders of *Thessaly*, which took its name from a colony of this people,—Platamóna, a fortress on the shore of the *Thermaic* gulf, at the foot of Mount *Olympus*,—and Likóstomo, in the pass of *Tempe*.‖ Cantacuzenus, who was himself for a long time at war with the Kral of Servia, recovered some of these places, and once even occupied *Skópia*, but he was obliged at last to make a disadvantageous peace, resigning all the country to the North of the great plain of *Bottiæa*, and a part even of *Upper Macedonia*.¶

Thus a succession of people of Sclavonian race and language may be traced as occupying the North of Greece, from the sixth, or at

* Cantacuzenus, l. 3. c. 10. p. 381.—l. 4. c. 22. p. 796.—— Nicetas, Annales Balduin. c. 10. p. 413.

† Supposed by D'Anville to be the ancient *Nicopolis ad Hæmum*.

‡ Cantacuzenus, l. 4. c. 16. p. 767. § Id. l. 2. c. 24. p. 275.

‖ Id. l. 3. c. 58. p. 546.—l. 4. c. 19. p. 776 & seq. ¶ Id. l. 4. c. 31. p. 791.

least the ninth, to the fifteenth century. As they were backed by nations of the same language and origin, extending with little intermission over the whole country as far as the Danube and Euxine, it might readily be conjectured, that their settlements in Greece were more extensive than history has specifically noticed, even if there was not sufficient evidence of this fact to be gathered from several incidental remarks of the Byzantine historians themselves. The emperor Constantine Porphyrogennetus, who reigned from 911 to 959, speaks of all the *Peloponnesus* as being occupied by Sclavonians, and dates their settlement there from the reign of Constantine Copronymus in the eighth century.* The epitomiser of Strabo, who has been shown by Dodwell† to have written in the reign of Basil Bulgaroctonus, or about the year 1000, adds, that in his time every part of Greece was occupied by Sclavonians.‡

Their long residence in these countries seems demonstrated with not less certainty by the numerous names of places of Sclavonian derivation, still to be found in every part of Greece, although with greater frequency, as might naturally be expected, in the Northern than in the

* Ἐσθλαβώθη δὲ πᾶσα ἡ χώρα καὶ γέγονε βάρβαρος * * * ὁπηνίκα Κωνσταντῖνος ὁ τῆς κοπρίας ἐπώνυμος τὰ σκῆπτρα τῶν Ῥωμαίων διεῖπεν ἀρχῆς. Const. Porphyrog. de Thematibus l. 2. Thema 6. Peloponnesus.

† De Geographorum Ætate, &c. dissertatio sexta—ap. Geog. Vet. Scriptores Minores Vol. II.

‡ Καὶ νῦν δὲ πᾶσαν Ἤπειρον καὶ Ἑλλάδα σχεδὸν καὶ Πελοπόννησον καὶ Μακεδονίαν Σκύθαι Σκλάβοι νέμονται. Excerpt. ex Strabonis Geographic. l. 7. p. 1251. Edit. Almeloveen.

§ Νῦν δὲ οὐδὲ ὄνομα ἐστὶν Πισατῶν καὶ Καυκώνων καὶ Πυλίων· ἅπαντα γὰρ ταῦτα Σκύθαι νέμονται. Excerpt. ex l. 8. p. 1261.

Southern districts. In many instances the ancient name has received a Sclavonian termination in ista, itza, itzi, avo or ovo. In others the name is entirely Sclavonian, and often the same as that of places in the most distant parts of Russia or other countries, where dialects of the Illyric are spoken.

It is fair to presume, that the extensive colonization of the Sclavonians in Greece had a proportionate effect upon the vernacular dialects of the country. There is some evidence of this influence in the Albanian and Wallachian, in which the annexing of the article at the end of the nouns, and several other leading features of grammar, together with a great similarity of idiom, seem to denote, that from whatever source these languages were originally derived, they were moulded into their present form about the same period, and adapted to the usages of speech of the same great family, which had established itself throughout the entire continent of European Turkey. The corruptions which Greek has undergone, may perhaps be chiefly ascribed to the influence of the same great revolution in the population of the South-East of Europe, although this language may have been in great measure preserved from Sclavonian innovations by its refinement, perfection, long-established forms, extensive use, and the superior civilization of the people, who, however debased, have always been superior in this respect to the surrounding nations on the North and East. Hence, while it has retained its articles, some of its inflexions, and many other beauties of ancient grammar, its idiom and syntax, and a great part of its grammar also, may have been reduced in the vulgar dialect to the same forms, found in the other languages spoken in the countries south of the Danube.

In tracing the corruption of Greek to this cause, it is of course intended to confine the remark to its grammar and arrangement. The words of the language had undergone a great change before the Sclavonian Scythians, as the epitomiser of Strabo calls them, had made their appearance South of the Danube, partly in consequence of the new manners and words introduced by the court and army, and settlers from Italy, and partly by the various dialects of those, who flocked to Constantinople in the early periods of the Byzantine empire. *

Having a very slight acquaintance with the Vlakhiote and Bulgarian dialects, I must confine myself to inserting the specimens of them, which will be found in the Pentagloss Exercises, annexed to the present chapter. These examples are extracted, after altering the character, from a small book called Lexicon Tetraglosson, (*Λέξικον Τετράγλωσσον,*) printed in the Greek character (I believe at Moskhópoli, about fifty years ago). This method of giving specimens of the languages has been preferred to a vocabulary; as it exemplifies also their grammar and idiom; and the reader will not be displeased perhaps at being furnished in the maxims and precepts of these exercises with a picture of some of the manners, superstitions, prejudices, and opinions, of these secluded and unpolished nations. The Albanian column of the original *Lexicon* has been preserved as a convenient means for comparing the Albanian dialect with the others. There would be the less necessity for entering into further details of the

* See some excellent remarks upon the progress of these corruptions in the Preface to Ducange's Glossary of middle and lower Greek.

Bulgarian and Wallachian languages, if I were competent to the task, as some of the sister dialects* of the former may be considered as cultivated languages, and the Wallachian of *Dacia* has already been illustrated by persons qualified for the undertaking, and a grammar constructed and printed at Vienna in 1787, in a character borrowed with some necessary alterations from the Illyric.

The words of the Wallachian and Bulgarian columns in the Exercises are to be pronounced according to the rules already given for the Albanian.

In order to show the numerous instances of resemblance in the Wallachian, to the Latin and Italian languages, there is annexed to all the Wallachian words, which appear to be of Italian origin, the corresponding word either in Latin or in modern Italian, as it happened to be nearest in sound to the Wallachian, and where it appeared doubtful to which the preference should be given, the root, or present tense, or nominative case has been adjoined.

* Illyric, Russian.

PENTAGLOSS EXERCISES.

English. (Ἰγκλέσικα)	*Modern Greek.* (Ρωμέϊκα.)	*Albanian.* (Αλβανήτικα.)	*Wallachian.* (Βλόχικα.)	*Bulgarian.* (Βουλγάρικα.)
God	Ὁ Θεὸς	Perendía	Tumnitzéu(*dominus*)	Góspot
made	ἔκαμε	bérî	fétze (*fece*)	stóri
heaven	τὸν οὐρανὸν	kíelne	tzérru (*cælum*)	népqto
the earth	τὴν γῆν	edhé dhéne	lóklu (*locus*)	zémiata
the sun	τὸν ἥλιον	díelne	soárle (*sole*)	séntzeto
the moon	τὸ φεγγάρι	khénene	lúna (*luna*)	mesetzínata
the stars	τὰ ἄστρα	ástete	stiálle (*stella*)	svéstite
and afterwards	καὶ ὕστερα	edhé pastákhi	si tapóia (*poi*)	i sétne
commanded	ἐπρόσταξε	urdherói	ursí	póelia
the sea	τὴν θάλασσαν	détne	amária (*mare*)	móreto
the lakes	ταῖς λίμνεις	giólerat	péltzile	ezérata
the rivers	τὰ ποτάμια	jiúmerat	réure	rékite
and they sent forth	καὶ ἔβγαλαν	edhé dzíarne	si skoásire	i izvátoa
fish	τὰ ψάρια	péskite	péskili (*pesci*)	rípite
Again he spake	Πάλιν εἶπε	Perseri tha	Nepói dzése (*poi disse*)	Pak rétze
and there came forth	καὶ βγῆκαν	edhé dúalne	si isíre (*uscire*)	i izlékoa
upon the earth	ἀπάνω εἰς τὴν γῆν	síper bi dhet	tesúpra (*super*) pre lóku	gore na zémiata
all the trees	ὅλα τὰ δένδρα	gíthe drúrat	túlzi árburli (*tutti arbores*)	sfíte dérva
And the earth is	Καὶ εἶναι ἡ γῆ	Edhé éste dhéu	Si éste lóklu	I giet zémiata
full	γεμάτη	pliót	blínu (*plenus*)	pólna
of woods	ἀπὸ ξύλα	pre dru	te liámne	ot térva
of oak	δρύϊνα	pre dúsku	te kupátzu	ot búka
of beech	ἀπὸ ὀξιάν	pre ákhu	te fágu (*fagus*)	ot dápoi
of sallow	ἀπὸ ἰτίαν	pre sélku	te sáltze (*salice*)	ot vérba

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
of poplar	ἀπὸ λεῦκον	pre plépi	te plúpu *(populus)*	ot topólika ísúka
of cypress	ἀπὸ κυπαρίσσι	pre selvíe	te kipirítzu	ot sélvia
of pine	ἀπὸ πεύκον	pra borike	te kíni *(pinus)*	ot por
and others	καὶ ἄλλα	edhé tetiéra	si álte *(altre)*	i trútzi
are found	εὑρίσκονται	géntene	se áfle	se náitust
in the forest	εἰς τὸν λόγγον	de pul	tru patúre	vo órmanot
others there are	ἄλλα εἶναι	tetiéra iáne	álte súntu *(sunt)*	trútzi se
in the mountains	εἰς τὰ βουνὰ	de múlet	tru múntzi *(monti)*	na planíneto
in the plain	εἰς τὸν κάμπον	de fúsa	tru páte	na póleto
and in other places	καὶ εἰς ἄλλους τόπους	edhé de tetiéra vísa	si tru álte lókuri *(altri locos)*	i na trútzi místa
Again	*Πάλιν*	Perserí	Nepói	Pak
sprouted forth	ἐφύτρωσαν	bíne	niskúre	iznítknaa
the flowers	τὰ λουλούδια	liúlete	lilítzile *(lilium)*	afétiata
the herbs	τὰ χόρτα	búrerat	érkile	trévata
the pot-herbs	τὰ λάχανα	liákrate	veártzile *(verde)*	zélieta
the nettles (weeds)	τὰ τζουκνίδια	*khíthrate*	urtzísle *(urtica)*	kópriv
and all were made	καὶ ὅλα ἐγίνηκαν	edhé gíthe ubéne	si toáte sefétzere	i afite sestória
for man	διὰ τὸν ἄνθρωπον	pre neríne	tra ómnlu *(homo)*	za tz6ekot
After these	*Μετὰ ταῦτα*	Pas *ketó*	Túpe aíste	Po óvie
were brought forth	ἐγίνηκαν	ubéne	sefétzere	sestória
the animals	τὰ ζῶα	banketíte	prévtzile	imúneto
the wild beasts	τὰ θηρία	enkresírate	agrínle *(ἄγριος)*	tívite
and of these	καὶ ἀπὸ ἐτοῦτα	edhé *gákha ketó*	si te aíste	i ot óvie
some are eaten	μερικὰ τρώγονται	*tza khúene*	neskénde se méke	étnu seiátat
and some work	καὶ μερικὰ δουλεύουν	edhé *tza* punónne	si neskénde lukriátze	i étnu rápotat
for our wants	διὰ τὴν χρείαμας	pre ikhtizá táne	tra ikhtizáia (T) anoástra *(nostra)*	za náset íkhtiza
The lion	*Τὸ λεοντάρι*	Asláni	Asláulu (T)	A'rslanot
the wolf	ὁ λύκος	úiku	lúplu *(lupus)*	vólkot
the bear	ἡ ἀρκοῦδα	ariu	úrsulu *(ursus)*	métzkata
the fox	ἡ ἀλεποῦ	dhélpera	vúlpia *(vulpes)*	lisítzata
when they come forth	ὅταν εὐγαίνουν	kur dálene	kéndu ésu *(quando exeunt)*	kóka izlézat

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
from the den	ἀπὸ τὴν φωλεὰν	gakhá folété	te tru kúipu	ot sentéloto
have rage	ἔχουν θυμὸν	káne zemerím	áu nareíre	imat lútine
against man	εἰς τὸν ἄνθρωπον	be nerít	pre ómu	na tzóekot
and seek	καὶ γυρεύουν	edhé kerkóme	si kávta	i bárat
the opportunity	καιρὸν	kókhe	zemáne (T)	vréme
to destroy him,	διὰ νὰ τὸν χαλάσουν	ke ta prisnene	se lu aspárka	za ta ko rasípaat
but God	ἀμὴ ὁ θεὸς	po perendía	ma tumnitzéu	tóko góspot
protects him.	τὸν φυλάγει	e rúan	lu vliáke	ko tzúvat
The rams	Τὰ κριάρια	Déste	Perpésli (*vervex*)	'Ovoite
the sheep	τὰ πρόβατα	dhénte	óile (*ovis* or *δις*)	óftzite
the goats	τὰ γίδια	dhíte	képere (*caper*)	kózite
the lambs	τὰ ἀρνιὰ	stiérate	niélli (*agnello*)	iaghántzata
the kids	τὰ κατζίκια	kétzerit	éalli [edo] (*hædus*)	iartísata
are good	εἶναι καλὰ	íane temíre	súntu gine (*bene*)	se khárni
when they give	ὅταν δίδουν	kúr ápene	ke te	óte táyat
milk and wool	γάλα καὶ μαλλί	kiúmest edhé les	lápte si léne (*latte lana*)	bléko i bélna
and of these	καὶ ἀπὸ ἐτοῦτα	edhé gá *ketó*	si te síste	i ot óvie
is made	γίνεται	bekhet	sefátze (*se facit*)	se tzínit
butter and cheese	βούτυρο καὶ τυρί	giálpe edhé dháthe	úmbdu si kásà (*unctum caseus*)	mas i sírine
mizíthra *	μυζήθρα	gize	úrte	úrdha
and butter-milk.	καὶ ξυνόγαλο	edhé dhále	si dálle	i mastínitza
Those, who have	Αὐτοὶ ὁπού ἔχουν	Atá *ke* káne	Atzélli *tzi* áu	Tie sto ímaat
mind and sense	νοῦν καὶ γνῶσιν	ment edhé tenókhture	mínte si kikasmó (*mentem*)	um i póznane
do not sit	δὲν κάθονται	púke ríne	nu séndu (*non sedent*)	ne sétaat
idle	ἀργοὶ	pa púne	fére lúkru (*lucrum*)	bes rápota
but take	ἀμὴ πέρνουν	po márne	ámu lié	tóku zémaat
the oxen	τὰ βόδια	kéta	bóile (*boves*)	vóloite
and go	καὶ πηγαίνουν	edhé véne	si nérku	i khótaat
to plough	διὰ νὰ ὀργάνουν	ke te lerómne	tra se ára	za te óraat
and sow	καὶ νὰ σπείρουν	edhé te bíelne	si sesiámine (*serimo*)	i ta séaet

* A kind of new cheese, not unlike the Italian *ricotta*; it is made from the butter-milk after the butter has been extracted.

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
The nightingales	Τὰ ἀηδόνια	Bilbílete	Nipilpílli (T)	Biblíite
the swallows	τὰ χελιδόνια	delendúsete	léndure *(hirundo rondinella)*	lastoí zíte
(in) the summer	τὸ καλοκαίρι	dé vére	veára *(ver)*	létoto
sing	τραγωδοῦν	kentónne	kénde *(canto)*	péaat
very prettily.	πολλὰ εὔμορφα	fort búkur	múltu musátu *(multum)*	músni úmbao
The cuckoo	Ὁ κοῦκκος	Kúkea	Kúklu	Kukaítzata
only three months	μόνον τρεῖς μῆνες	po tre múai	ma trei mési *(tre mesi)*	tóku tri mésetzi
has a voice	ἔχει φωνὴν	ka zé	árre poátze *(voce)*	ímat klas
and afterwards	καὶ ὕστερα	edhé pazendái	si apóia *(poi)*	i pósle
ceases.	παύει	pusón	pevsiásste	óstanvit zástunat
The eagle flies	Ὁ ἀετὸς ἀπετάει	Skipónia fluturón	Skipónia aspoáre *(aspirat)*	'Orelot létat
on high	ὑψηλὰ	liárt	análtu *(altum)*	vísoko
and keeps	καὶ κρατεῖ	edhé ban	si tzéne *(tiene)*	i tárzit
the wings	τὰ πτερούγια	péndat (*krákket*)	arápitle	krílieto
expanded.	ἁπλωμένα	stríre	teáse *(teso)*	spróstreni
The storks	Τὰ λελέκια	Lelékete	Ulíulésli	Sterkóite
in the spring	τὴν ἄνοιξιν	de perdevére	primaveára *(primavera)*	na prólita
come	ἔρχονται	víme	gínu *(veniunt)*	ítaat
and when they feel	καὶ σὰν γροικοῦν	edhé síte apikásene	si kára kikesésku	i kóka rázpirat
the winter	χειμῶνα	dímere	iára	zíma
flee	φεύγουν	íkene	fúku *(fugiunt)*	békaat
to the east.	εἰς τὴν ἀνατολὴν	de anadolí	tru anatolíe	na ánatol
Sunday	Τῇ κυριακῇ	Tedíelne	Tumínika *(dominico)*	Vo netéliata
it behoves (you)	πρέπει	gián (*éste tzaís*)	pripsiáste	prílekat
to pray.	νὰ προσευχηθῇς	te fáles	se teukíini *(te inclines)*	ta semólliz
Monday	τῇ δευτέρᾳ	te *khénene*	lúnia *(luna)*	vo ponetélnikot
move	νὰ κινήσῃς	te níses	se giesésti	ta kínisas
on (your) road (journey),	διὰ στράταν	pre údhe	tra kálle *(calle)*	za pat

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
Tuesday	τῇ τρίτῃ	te mártne	mártza *(martis)*	vo ptórnikot
and Wednesday	καὶ τῇ τετράδι	edhé te merkúre	si mérkúria *(mercurii)*	i vo strétata
sew	νὰ ῥάψῃς	te képis	se kósi *(cucire)*	ta sies
in order to be	διὰ νὰ εἶσαι	ke te iés	tra se khíi	za ta bitis.
clothed,	ἐνδυμένος	ivésure	nviskútu *(vestitus)*	ómbletzen
Thursday	τῇ πέμπτῃ	te éndene	dzóia *(jovis)*	vo tzétfortok
and Friday	καὶ τῇ παρασκευῇ	te préintene	si vínira *(veneris)*	i vo pétokot
and Saturday	καὶ τῷ σαββάτῳ	edhé te setúne	si sébeta	i vo sapótata
collect	νὰ μαζώνῃς	te bleihs	se atúni *(aduni)*	ta béris
necessaries	ζαχαρικὰ	zairé	zaerée	záere
for all the mouth	διὰ ὅλον τὸν μῆνα	pre gíthe múait	tra túta méslu *(totus) (mese)*	za sfíot méseta
and thus you are	καὶ ἔτζι εἶσαι	edhé astú ié	si asítze ésti *(estis)*	i táka si
always rich	πάντοτε πλούσιος	kurdú ipenkáte	úne úne bukátu	sféko bogat
and everywhere honored	καὶ παντοῦ τιμημένος	édhé kudó idértzim	si iutzitó tiniátu	i sékate tzésten
and not disgraced.	καὶ ὄχι ἐντροπιασμένος	e ió iturperúare	si nu rusunátu *(russus)*	i ne strámen
When you feast	Ὁπόταν ἑορτάζῃς	Kúrte liútzón	Kéndu iurtuséști	Kóka slúzis
it is well	εἶναι καλὰ	éste míre	éste gíne *(est bene)*	iet kháro
that you fast	νὰ νηστεύῃς	te angeróns	se atzúni *(jejunus)*	ta póstis
(for) one week	μίαν ἑβδομάδα	ne ghiáve	úne septeméne *(una settimana)*	étne nétela
and give	καὶ νὰ δώσῃς	edhé te aps	si se tái *(dare)*	i ta távas
to the blind	εἰς τοὺς τυφλοὺς	de tëvérberat	la órki *(orbi)*	na slépite
bread and meat	ψωμὶ καὶ φαγὶ	búke edhé gélle	péne si gélle *(pane)*	lep i mántza
and assist	καὶ νὰ βοηθῇς	edhó te díkhnes	si se adziútzi *(adjuto)*	i ta pómozis
the poor	τοὺς πτωχοὺς	tevárferit	sárfanli (ὀρφανος)	na siromaste
with that	μὲ ἐκεῖνο	me até	ku atá	so tóa
which you can:	ὁποῦ ἠμπορεῖς	ke múndes	tzi pótzi *(potes)*	sto mózis
And when you place	Καὶ ὁπόταν βάλῃς	Edhé kurte vés	si kéndu pátzi	I kóka klátis
the table (i. e. dine)	τὸ τραπέζι	súfrene	súfra (Γ)	trapézata

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
invite	νὰ καλέσῃς	te therítz	se klémi	ta kálesas
your relations	τοὺς συγγενεῖς σου	farefísne tént	kusurínli atéi	rotnínata tfói
your neighbours	τοὺς γειτόνες σου	fkíne tetú	vitzínli atéi (*vicinus*)	komsíete tfói
and send	καὶ νὰ στείλῃς	edhé te dergóns	si se pitrétzi	i ta pústis
warm meat	ζεστὸ φαγὶ	tegrókhe tegélle	kálte gélle (*calidus*)	tópla mántza
to the sick	εἰς τοὺς ἀῤῥάστους	be tesemúrat	la léntzitzi	na-pólnite
that they may have pity upon	διὰ νὰ σοῦ συγχωρέσουν	*ke* te deghémne	tra se sliárte	za ta ti prostuat
your parents.	τοὺς γονεῖς σου	parínte tetú	perintzíli atéi (*parentes*)	rotnínata tfói
We have	Ἔχομεν	Kémi	Avému (*Habemus*)	'Imame
two vineyards	δύο ἀμπέλια	du vrésе	dáo gini (*vinea*)	tva lózia
and they are full	καὶ εἶναι γεμάτα	edhé iáne pliót	si súntu blíne (*plenus*)	i se pólna
of grapes	ἀπὸ σταφύλια	erús	te núe (*uva*)	ot krósie
but	μόνον	po	ma (T)	tóku
they are not yet ripe	ἀκόμη δὲν ἔφθασαν	edhé nuk uaríne	níka nu atzúmsire	úste na fúsaat
and I will wait	καὶ θὰ νὰ καρτερῶ	edhé do te pres	si va se astéptu (*aspetto*)	i ke tzékam
some time	καμπόσον καιρὸν	tza kókhe	putzéne zemáne	trúa záman
until they ripen	ἕως νὰ φθάσουν	gert arikhene	pen se afziúnge (*aggiugnere*)	túri ta ftúsaat
well,	καλὰ	míre	gíne	khármo
and then	καὶ τότε	edhé atekhére	si atúmtza	i tógas
when they become sweet	σαν γλυκανθοῦν	sit emblesókhene	kára se dultzéska (*dulcis*)	kóka ta seumplí-tzaet
I will moisten	θὰ νὰ μουσκεύσω	dóte nom	va se móliu	ke mákam na lí-nam
the vat	τὴν καρούταν	karútene	seséngа	sékot
and the barrels	καὶ τὰ βαρέλια	edhé vózete (bútet)	si búsle	i bósfite
in order to fill them	διὰ νὰ τὰ γεμίσω	*ke* ti bus (*impleo*)	tra se le úmblu	za ta i pólnam
up to the top;	ἕως ἀπάνω	ger síper (liárt)	pen te súpra	túri kóre
when they boil (ferment)	ἀφ' ου βράσουν	síte zíenne	kára se khiárpa	sétne kóka tavárat

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
forty days	σαράντα ἡμέραις	duzét dit	patruzétzi tezíle *(quadragintu)*	tzeíirteset di
I will throw	θέλω νὰ ρίξω	dóte *kheth*	va se arúku	ke fárlinn
the first wine	τὸ πρῶτον κρασί	tepárene vére	prótlu gínu *(vinum)*	pérvato víno
into a barrel.	εἰς ἕνα βαρέλι	de *ne* vóze	tru úne búte *(botte)*	na étna bótzfa
The sick man	Ὁ ἀῤῥωστος	Isemúri	Léntzetlu	Pólniot
if he wishes	ἂν ἀγαπᾷ	de do	se vrúri	áko sákat
to be cured	νὰ ἰατρευθῇ	te serókhete	se seitripsáska	ta selékfat
let him not eat	νὰ μὴ τρώγῃ	te mos *khán*	se nu máke	ta ne jétit
walnuts	καρύδια	árra	nútzi *(nuces)*	órei
and nuts	καὶ λεπτοκάρια	edhé liakbithí	si alúne	i lésnitzi
but eat	ἀμὰ νὰ φάγῃ	po te *khán*	ma se máke	tóku ta játit
almonds	ἀμύγδαλα	baíame	mígdale	bátemi
pears and apples	ἀπίδια καὶ μῆλα	dárdha edhé mólle	kórtze si meáre	krúsi i iápolki
and guard himself	καὶ νὰ φυλαχθῇ	edhé te rúkhete	si se vleáke	i ta sevártit tzínvat
from chesnuts	ἀπὸ κάστανα	gakhá gesténa	te gesténe	ot kósteni
from cucumbers	ἀπὸ ἀγγούρια	gakhá krastavétz	te kastravétzi	ot krástaetzi
from melons	ἀπὸ πεπόνια	gakhá piépere	te pépeni	ot tíni (péponi)
from water-melons	ἀπὸ καρπούζια	gakhá karpús	te khiumenítzi	ot lúpenitz
for all these	ἔτι ὅλα ἐτοῦτα	se gíthe ketó	ke túte níste	óti síte óvie
do ill (harm).	κάμνουν ἀχαμνὰ	bénne kek	fáku réu *(faciunt) (reus)*	tzínaet lóso
Onions	Τὰ κρομύδια	Kiépete	Tzápile	Krómite
leeks	τὰ πράσα	préste	prásli	prásite
soften	ἁπαλύνουν	sbútnene	moálle *(mollio)*	oméknaet
the throat	τὸν λάρυγγα	grumásne	kerkelánlu	gélot
and warm	καὶ ζεσταίνουν	edhé grókhnene	si gelzésku	i tóplivat
the body.	τὸ κορμί	trúpne	trúplu	snákata
Whoever loves	Ὅποιος ἀγαπᾷ	Kus do	Karetzító va	Kói lúmbit
to frequent	νὰ συχνάζῃ	te radhíne (véie daimá)	se úrtine	
the church,	εἰς τὴν Ἐκκλησίαν	be *kíse*	la beşiárika	na *tzérkfata*
it behoves him to have	πρέπει νὰ ἔχῃ	gján te *kéte*	pripsiáste se úinibe	prílekat ta ímat
the fear of God	τὸν φόβον τοῦ θεοῦ	frikene perendíse	fríka al tumnitzéu *(frigus)*	strákhot na góspot

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
and not to go	καὶ νὰ μὴ τηγαίνῃ	edhe te mos véie	si se nu setúke	i ta ne khódit
empty,	ἄσπρος	sbrázet (bos)	kóllu	práznen
But to take a wax-candle	ἀμὴ νὰ πάρῃ κηρί	po te máre kirí	ma se liá tzáre	tóku ta zémit sfesta
and light it	καὶ νὰ τὸ ἀνάψῃ	edhé ta dézne	si séo aprínde	i ta go zápalit
before the Saint,	ὁμπροστὰ τοῦ ἁγίου	perpára sémtit	tenéndia a águi	pret sfétetza
and to carry	καὶ νὰ φέρῃ	edhé te síele	si se atúka *(adduco)*	i ta tónesit
to the priest	εἰς τὸν παπᾶν	de prífti	la afendulu	na pópot
offerings,	προσφορὰς	mése	piskúru	próskuri
that he may pray	διὰ νὰ προσκαλῇ	ke te liútet	tra se pelakresińska	za ta mólit
to God	εἰς τὸν θεὸν	de perendía	la tumnitzéu	na góspot
for (his) sins,	διὰ τὰς ἁμαρτίας του	per giúnakhet etíkhi	tra stiápsile alúi	za nekóite krékhoi
and take	καὶ νὰ πάρῃ	edhé te máre	si se liá	i ta zémit
antidhoro *	ἀντίδωρόν	nafére	náfura	náfora
and ipsoma. †	καὶ ὕψωμα	edhé ipsóme	si penaghíe	i ípsoma
The simandro ‡	Τὸ σήμαντρον	Tókese	Toáka	Klepáloto
strike	νὰ τὸ κτυπᾶς	te bies	se o angutésti	ta ko bies
with hammers	μὲ σφυρία	me tzekúz	ku tzókuri	so tzeukánite
new	καινούργια	terí	náo *(novus)*	nóvi
that there may be collected	διὰ νὰ μάζωχθοῦν	ke te blídhene	tra se atúne *(aduare)*	zu ta semperáet
all (persons) under the (church) roof	ὅλοι εἰς τὴν στέγην	gíthe déne strékhe	tótzi tru striákha	sfite vo strékata
and afterwards	καὶ ὕστερα	edhé pazudái	si teupóin *(poi)*	i sétne
go	ἂς ἐμβαίνουν	léte rúine	la se índra *(intro)*	néka vlézet
to the seats §	εἰς τὰ στασίδια	de frónet	tru skámne (R)	vo stóloite
to pray.	διὰ νὰ προσευχηθοῦν	ke te fúlene	tru se seuklína	za ta semólinet
Grieve not	Νὰ μὴ λυπῆσαι	Mos khelmés	Se nu te nvirini	Ta ne sefúzalvis
because you have not gained	διατὶ δὲν ἐκέρδεσες	pse núke fitóve	katrazí nu amindási	zásto ne kazándisa

* Ἀντίδωρον is the bread blessed by the priest, and handed round in small pieces to the congregation.

† Ὕψωμα is bread blessed for any particular person and not for the congregation in general.

‡ A plate of iron or wood, of a particular form, which beaten by hammers, answers the purpose of church bells, where they are not permitted by the Turks.

§ In the stasidhi of a Greek church a person may either sit down, or stand up supported under each arm as if he were upon crutches.

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
this road (journey),	τούτην τὴν στράταν	ketá údhe	áiste kalle *(callis)*	óvoi pat
for gain	ὅτι τὸ κέρδος	se fitími	ka amindáteklu	ótŭ kazandiséneto
and loss	καὶ ἡ ζημία	edhé zarári	si znía	i zárarot
walk together ;	περιπατοῦν μαζὺ	*etznene* báska	ímne teatúnu	khótat zhetno
but rejoice,	ἀμὴ νὰ χαίρηται	po te gezókhes	ma se te khorisésti	tóku saserátvis
because	διατὶ	pse	katratzí	zásto
you have found your house	ηὗρες τὸ σπῆτι σου	géte stepíne teut	aflási kása atá	níite tfóiata kúkia
entire	ἀκέραιο	tetére	griúke	tzéla
and (that) have escaped	καὶ ἐγλύτωσαν	edhé spetúnne	si skepáre *(scappare)*	i otkhuá
your children	τὰ παιδιά σου	diémte tu	fitzórli atéi	tétzata tfói
from the measles	ἀπὸ τὴν ἀστράκαν	gakhá frúthi	te prukhughítza	ot kazámkot
from the small-pox.	ἀπὸ τὴν εὐλογιὰν	gakhá lia	te meltzátze	ot sípanitz
Thieves	Οἱ κλέπται	Kharəmíte	Fúrli *(Fur)*	Kharamíite
rob in the night,	κλάπτουν τὴν νύκτα	viédhene nátene	fúra noáptie *(nocte)*	krátaet nókiata
robbers	οἱ λῄσται	kursárete	kheremísli (T)	kharamíite
issue out in the day	σύγκεινουν τὴν ἡμέραν	dálene ditene	ésu tzúa	izlézaet ténia
and walk	καὶ πατοῦν	edhé *skélnene*	si kálke *(calco)*	i kázaet
the high-ways.	τὰ καμβάνια	karvánete	kervénle	karvánite
The judges (Kadís)	Οἱ κριταί	Katilárete	Ketásli	Sutnítzite
and Pashas	καὶ οἱ πασσάδες	edhé pasaláret	si peselárli	i pásaite
strip	γυμνόνουν	svésnene	tispoále *(spolio)*	ugólvaat
the world (public),	τὸν κόσμον	ghiétene	tuniáia (T)	sfétot
and the Archons	καὶ οἱ ἄρχοντες	edhé *kotzabásete*	si árkhonzil	i arkhóudite
artfully	μὲ καλὴν τέχνην	me temíre zanát	ku *búne* zenáte (T) *(bona)*	so kháren zánat
drink the blood	πίουν τὸ αἷμα	píne giákne	biá séntzile	píat kérfot
of the poor ;	τῶν πτωχῶν	evárferte	a oárfenlor (ὀφανὸς)	na siromasit
for this	διὰ τοῦτο	prandákhi	tra áiste	ta tóa
is angry	θυμώνεται	zemerókhete	se neraiáste	selútit
God	ὁ θεὸς	perendía	tumnitzéu *(dominus)*	góspot
and chastises us	καὶ μᾶς παιδεύει	edhé na mundón	si na pidhipsáste	i ne mátzit
with sickness	μὲ ἀσθένειαις	me semúndera	ku lengóri *(languori)*	so hólesti
with plague	μὲ πανοῦκλαν	me murtáie	ku púsle	so tzúma

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
with contagion	μὲ λοιμικὴν	me lenkim	ku nĭáĭce	so bolesa
with sudden	μὲ αἰφνίδιον	me daxalíst	ku éxafne (ἔξαφνης)	so nézapno
death.	θάνατον	mort	moárte (*morte*)	umírane
When rises	Ὅταν ἀνατείλῃ	Kúrte dále	Kéndu luzáste (*lucet*)	Kóka ígreit
the sun	ὁ ἥλιος	dieli	soárle	séntzeto
open	νὰ ἀνοίγῃς	te *khápens*	se teshátsi (*sfaccio*)	ta ótforia
your windows.	ταῖς θύραις σου	diert etúa	úsile atálle	vrátite tŭi
The itch	Ἡ ψώρα	Skóbea	Rénia (*rogna*)	Krástata
is driven away	διώχνεται	dbókhet	se aguniáste	se térat
with cinders	μὲ τὴν στάκτην	me *khit*	ku tzinúse (*cum*) (*ceneres*)	so pépelta
but only when sets	μόνον ὅταν νὰ βασιλεύσῃ	po kúrte perendóne	kéndu se sképite (*sepitare*)	kóka táza iit
the sun (at sun-set).	ὁ ἥλιος	dieli	soárle (*sole*)	séntzeto
The branch	Τὸ κλωνάρι	Déka	Trémina	Vétkata
of the rose	τοῦ τριαντάφύλλου	itrendafilit	atrandafílui	ot triandáfilot
has thorns	ἔχει ἀγκάθια	ka géba	árre skíni (*spina*)	ímat tónie
but puts forth	μόνον βγάζει	po *tzier*	ma skoáte (*scuote*)	tóku izvat
beautiful fruit (flower)	εὐμορφοῦ καρποῦ	tebúkure makúl	musátu pómu (*pomum*)	khárest tot
and smells well;	καὶ μυρίζει καλὰ	edhé bie ére mire	si amurziáste kíne	i mírisat khárno
(Thus there are some	Ἔτζι εἶναι μερικοί	Astiú jáne *tza*	Asítze súntu nas-kéntzĭ	Táka se étni
of bad race	ἀπὸ κακὴν γενεὰν	pre sekéke fáre	te réu tére	ot lósa fára
and these turn out	καὶ αὐτοὶ βγαίνουν	e atá dálene	si ázeli éeu (*exunt*)	i tíe izlékvat
clever;	προκομένοι	teprokópsure	prokopsítzi	prokópsani
for this	διὰ τοῦτο	prandákhi	tra aíste	za tóa
examine not	νὰ μὴ κοιτάζῃς	mos vestróns	se nŭ préști	ta ne kléas
the race,	τὸ γένος	sóine	fere	fárata
but consider (take care)	ἀμὴ νὰ στοχασθῇς	po te mentóns (*mens*)	ma se teminduésti	tóku ta seúmns
to place	νὰ βάλῃς	te ves	se bátzi	ta klás
a prudent man	γνώστικον ἄνθρωπον	teméntzim neri (*mens*)	míndimen ómu	úmen tzóek
in your house.	εἰς τὸ σπῆτι σου	de stepí téute (*casa*)	tru kása atá	na ftóeta kúkia

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
In order not to suffer	*Διὰ νὰ μὴ πάθῃς*	*Ke te mos pesóns*	Tra se nu pátzi	Za ta ne pátis
any thing,	*τίποτε*	gekáfxi	tzivá	nísto
and not to be enchanted (by spells),	*καὶ νὰ μὴ βασκανθῇς*	edhé te mos marspépsiu	si se nu léi teókliu	i ta ne sezémas ot ok
fasten	*νὰ κολλήσῃς*	te gits	se alikésti	ta zálepis
to the lintel	*εἰς τὸ ἀνῶφλι*	be priák tesíperm	tru priáklu tesúpre	na kórniot priák
and threshold	*καὶ εἰς τὸ κατῶφλι*	edhé be priák tepóstre	si tru priáklu tekiósu	i na tólniot priák
a branch	*ἀπὸ ἕνα κλωνάρι*	ga *ne* dénkë	káte úne trémma	po étna vétia
of bay	*ἀπὸ δάφνην*	pre dafíne	te tafíne	ot táfina
and of cedar	*καὶ ἀπὸ κέδρον*	edhé pre delíne	si te tzunáspine *(Juniperus)*	i ot smréka
and thus you drive away	*καὶ ἔτζι διώχνεις*	edhé astú perzé	si asítze agunésti	i táka téras
all misfortunes.	*ὅλα τὰ κακὰ*	gíthe tekékiat	túte rálle	sfíte lósite
The hail	*Τὸ χαλάζι*	Bréseri	Krendínia *(Grandine)*	Krat
the hoar-frost	*ἡ πάχνη*	bríma	brúma *(bruma)*	sláua
where it falls,	*ὁποῦ νὰ πέσῃ*	tëkte biére	inzetó se káte *(cade)*	káte ta pátnit
destroys the leaves	*χαλνάει τὰ φύλλα*	prîs flétete	aspártze fretzíile	rásipat lísata
and the fruit,	*καὶ τὸν καρπὸν*	edhé péneue[kóketë]	si pómlu *(pomum)*	i rótot
but the dew	*ἀμὴ ἡ δροσιὰ*	po vésa	ma ráua *(ros)*	tóku rósa
gives strength	*δίδει δύναμιν*	ep fukí	te vertúte *(virtutem)*	távat kúvet
and enters into the root,	*καὶ ἐμβαίνει εἰς τὴν ρίζαν*	edhé khin de rénot	si índre tru retetzíne *(intro) (radice)*	i blézit vo kórenot
that it be not dried up.	*διὰ νὰ μὴ ξηρανθῇ*	*ke te* mos thëete	tra se nu seusúka	za ta ne ísiusit
If you wish	*Ἂν θέλῃς*	De dos	Se vrúri	A'ko sákas
to light the oven,	*νὰ ἀνάψῃς τὸν φοῦρνον*	te dëznes fúrcue	se aprínzi tzirúplu	ta zápalis fúrnata
throw in	*νὰ ρίξῃς μέσα*	te stíes brénda	se arúzi naúndru	ta férlis nátre
dry wood	*στεγνὰ ξύλα*	tethátа dru	uskáte lémne *(legno)*	súi tárva
for the green	*ἴστι τὰ χλωρὰ*	se tenómate	ke vérizile *(verde)*	óti suróite
smoke.	*καπνίζουν*	tumónne	fáku fúku *(faciunt fumum)*	tzátnet

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
If we wish	Ἂν θέλωμεν	De dásime	Se vrúremu *(si volumus)*	A'ko sákame
not to have	νὰ μὴ ἔχωμεν	te mos kémi	se nu avému	ta ne ímame
fleas,	ψύλλους	pléste	púritzi *(púci)*	bólkota [béli]
let us carry	νὰ βαστοῦμεν	te bárme	se purtému *(portiama)*	ta nósime
wormwood.	ἀψίνθιον	pelínt	pilóniu	pélint
The father-in-law	Ὁ πενθερός	Viékheri	Sókuru *(Socer)*	Sfékor [téstot]
and mother-in-law	καὶ ἡ πενθερὰ	edhé viékhera	si soákra	i sfekárva téstata
love better	καλλίτερα ἀγαποῦν	me míre dúane	káma kíne va	goárno lúmbaet
the son-in-law	τὸν γαμβρὸν	dhénterine	tzínire *(gener)*	zétoto
than the son	παρὰ τὸν υἱὸν	se bíre	tépreka khíliu *(filius)*	i ot sínot
but the Sympenthe-rós*	ἀμὴ ὁ συμπενθερὸς	po krúsku	ma kúskuru	tóku sfátot
and the Sympenthera	καὶ ἡ συμπενθερὰ	edhe krúska	si kúskra	i sifákiata
like better	περισσότερον θέλουν	me fort dúane	káma múltu va	po mósne lúmbaet
their daughter	τὴν θυγατέρα των	tembiene etúre	khília alóru *(filia) (à loro)*	kérkata núhma
than the bride.	παρὰ τὴν νύμφην	se núsene	tépreka nviásta	i ot snáata
Those who listen to	Ὅσοι ἀκούουν	Sa dengiúne	Kátzi áutu *(audio)*	Kólku alísaet
(their) elders	τοὺς γεροντοτέρους	me plékte	káma afúsli	po stárite
are not shamed	δὲν ἐντροπιάζονται	núke turperókhene	núse arusunátza *(arrosire)*	ne sestrámaet
and have	καὶ ἔχουν	edhé káne	si áu	i ímaet
a good end.	καλὸν τέλος	temíre tesósure	búne skólusma *(bonus)*	kháreu sósane
Thunders	Βρονταὶ	Gemón	Bumbumiátze	Gármit
the heaven	ὁ οὐρανὸς	kíelia	tzérru *(caelum)*	népoto
and lightens,	καὶ ἀστράπτει	edhé vetetín*	si skípire	i sakáitzi
for it will rain,	ὅτι θέλει βρέξῃ	se dóte biére si	ka va se te ploáe *(pluvia)*	óti ke vérnit
and on the threshing-floor	καὶ εἰς τὰ ἁλῶνι	edhé be léma	si tru árge *(area)*	i na gúmnoto
throw not	νὰ μὴ βάλῃς	te mos ves	se nu bátzi	ta ne kláis

* The Greeks, who, like all unpolished nations, are subject to family feuds, and therefore attach great importance to the strength of their houses, are very attentive to the ties of consanguinity. We have no words corresponding to συμπενθήρ, συμπενθερά

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
the bundles (sheaves)	τὰ δεμάτια	dháit	menúklile (*manipulus*)	snópieto
of spikes (of corn)	ἀπὸ στέχυας	pre kalíns	te skíkuri (*spica*)	ot klásoe
for they (will) rot,	ὅτι σήπονται	se kálbene	ke putritzésku (*putrescunt*)	óti sgívint
but leave (wait)	ἀμὴ νὰ ἀφήσῃς	po te liés	ma se lási (*lascii*)	tóku ta óstaas
for another time	διὰ ἄλλην φορὰν	per tiáter *khére*	ţoá álta oára (*hora*)	za trúgi pat
to thresh,	νὰ ἀλωνίστ᾽ς	te *sins*	se tríghirî (*τρίβω*)	ta vérsis
and when you finish	καὶ σὰν τελειώσῃς	edhé site barónis	si kára se skulusésti	i kóka ta sesóuasis
rise in the morning	νὰ συκωθῇς τὸ ταχὺ	te gríes de mengés	se te skóli tekutimmátze	ta stánis ráno
and with the shovel	καὶ μὲ τὸ φτυάρι	e me liopátet	si ku lupáta	so lopátata
winnow	νὰ ἀνεμίσῃς	te *khédhes*	se svinturĕtzi (*ventus*)	ta véis
the corn	τὸ γένημά	dríthete	ghíptulu	zítoto
when the wind blows;	ὅταν φυσᾶ ὁ ἄνεμος	kur frun éra	kéndu súfla vîntulu (*quando sufflat ventus*)	kóka véit vétroto
then is collected	τότε διαλέγεται	ate*khére* sgíthete	atúmtza se aláţze	tóga seótperit
the grain alone.	τὸ σπυρὶ μοναχὸ	kókea vétem	gerîslu síngura (*singulus*)	zérnoto sáma
He who goes	Ἐκεῖνος ὁποῦ πηγαίνει	Aiú *ke* véte	Atzélu tzi se táteţ	Tói sto khótit
to the mill	εἰς τὸν μῦλον	de mulí	la moáre (*mola*)	na voténitza
to grind,	διὰ νὰ ἀλέσῃ	*ke* te bliíane	tra se mátzina (*macinare*)	za ta mélit
let him weigh first	ἂς ζυγιάσῃ πρῶτα	léte *khiéke* prepára	a se giaiáska néude	néka téknit nápret
the wheat well,	τὸ σιτάρι νὰ μορφᾶ	grúreth búkur	kránlu musátu (*granum*)	zítoto úbavo
and thus	καὶ ἔτζη	edhé astú	si aziţze	i táka
let him grind,	ὃς τὸ ἀλέσῃ	let a bliíane	ła se lu mátzine	néka go mélit
for the miller	ὅτι ὁ μυλωνᾶς	se milonákhi	ka murâru	óti votenízarot
secretly steals it,	κρυφᾶ τὸ κλέπτει	fséure e viéth	askumtă lu fúre (*futor*)	skrísno go krátit

English.	*Romaïc.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
and afterwards	καὶ ὕστερα	edhe pastákh	si apói	i sétnė
you beat your head	κρούεις τὸ κεφάλι σου	rrekh kókene téute	pátzi káplu atéu (*battere*)(*caput*)(*ate*)	útris kláta tŭói
and do nothing.	καὶ τίποτε δὲν κάμνεις	edhé gikávei sben	si tzivá nu fátzi	i nísto ne tzíni
The woman	Ἡ γυναῖκα	Grúaia	Muliára (*Mulier*)	Zénata
who has rings on the fingers	ὁποῦ ἔχει δακτυλίδια	ke ka unáze	tzi árre neálle (*anello*)	sto ímat pŭrsteni
must not	δὲν πρέπει	núke ughindís	nu pripsiáste	ne prílekat
knead,	νὰ ζυμώνῃ	te gatúane	se frimíte (*fermentum*)	ta mésit
(or) wash	νὰ πλύνῃ	te liane	se la	ta périt
at the river	εἰς τὸ λαγκάδι	de perúat	nválle (*valle*)	na póstalbot
at the well	εἰς τὸ πηγάδι	de pust	la pútzu (*pozzo*)	na búoatot
at the fountain,	εἰς τὴν βρύσιν	de krúat	la fendéne (*fontana*)	na tzésma
but embroider	ἀμὴ νὰ κεντήσῃ	po te kendísne	ma se kintisiáska	tóku ta vézit
handkerchiefs.	μανδήλια	rizera (desteméle)	desteméli	rízi
The shepherd	Ὁ ποιμενικὸς	Tzobáni	Pikuráu (*Pecorajo*)	O'ftzarot
guards the flock	φυλάγει τὸ ποιμνίον	rúan túfens	vleáke kupía	vártit státoto
from the wolves,	ἀπὸ τοὺς λύκους	pe úlkisith	te lúki (*lupus*)	ot vólkzite
and in the fold	καὶ εἰς τὸ μανδρὶ	edhé de stan	si tru turéste	i na batzloto
sits	κάθεται	ri	sáte	sétzi
with eyes open,	μὲ μάτια ἀνοικτὰ	me su khápet	ku ókli tesfátzi	so ótzi otfóreal
until comes	ἕως νὰ ἔλθῃ	gérte vine	tru se gíne	za ta títi
the time	ὁ καιρὸς	kókha	zamánia T.	brémeto
to milk	νὰ ἀμέλγῃ	te miéle	se le múlke (*mulgeo*)	za taiméltzi
the sheep (ewes)	τὰ πρόβατα	dhénte	óile (*ovis*)	óltzite
and the milk	καὶ τὸ γάλα	edhé kiúmestit	si láptile (*latte*)	i mlékoto
to congulate	νὰ τὸ πήξῃ	te gísne	se lu gliáka (*glacio*)	ta ko sŭrit
(into) cheese.	τυρὶ	diáthe	kásu (*caseus*)	sírine
If you masticate (your) food	Ἂν μασήσῃς τὸ φαγὶ	De pertíps gélene	Se arumikári géla (*ruminari*)	'Ako svákas mán-tzzta
very small	πολλὰ ψιλὰ	súme tékhólle	múltu suptzíre (*subtilis*)	mnógu knóltko
and swallow it,	καὶ τὸ καταπίνεις	edhé e kapretzén	si o glítzi	i kóltus

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
and if you sleep	καὶ ἂν κοιμηθῇς	edhé de flets	si se turnúri (*dormire*)	i áko spíes
covered	σκεπασμένος	buliítare	amvelítu (*habitus*)	pókrien
and with a pillow	καὶ μὲ προσκέφαλον	edhé me iasték	si ku kepitíniu (*caput*)	i so pérnitza
below (the head),	ἀπoκάτω	perpós	pre kiósu	ot otóstola
you may grow fat.	ἔχεις νὰ πωχύνῃς	dóte giáles	ái séte grási (*grasso*)	ímas ta seprétilis
When you have a cold,	"Οταν νὰ κρυώσῃς	Kúrte merdhíne	Kéndu se áretzésti	Kóka ta óstinis
pound	νὰ στουμπίσῃς	te stárps	se kisétzi	ta ístaltzis
in the mortar	εἰς τὸ γουδὶ	de khavánit	tru khaváne	vo khávanot
some nutmeg	κομπάσο μασκοκάρι	pákes moskokár	nekhiáma temoskokáre	trúa mísk
and mix it	καὶ νὰ τὸ ἀνακατώσῃς	edhé ta trazóne	si seo mindĕsti	i ta gọ mésis
with warm water,	μὲ χλιαρὸ νερὸ	me tavánket úie	ku kháipne ápe (*aqua*)	so blástzka véda
and when you drink	καὶ ἀφ' οὗ τὸ πίνεις	edhé sit ápis	si tekára séo píi	i kóka ta go píes
once,	μὲ μίαν φορὰν	me ne khéro	ku úne oáre	so étnos
you take (recover) your health.	πέρνεις τὴν ὑγίαν σου	mer sendétne tente	léi sasetátia atá	zémis tfósata strávie
When you get lean,	"Οταν ἀχαμνώσῃς	Kúrte lúnkes	Kéndu séte stikhiésti	Kóka ta seúslampis
eat	νὰ φᾷς	te khas	se mátzi (*mangii*)	ta iátis
boiled fowl	βραστμένο πουλὶ	tezĕer zok	khértu púliu	várezno píle
and roast meat.	καὶ ψημένο κρέας	edhé tepiékur mis	si fripta kárne (*carne*)	i pétzino méso
When dies	Αφ' οὗ ἀποθάνῃ	Síte vdése	Tekára se moáre (*muore*)	Kóka ta úmirit
the man,	ὁ ἄνθρωπος	nerĭu	ómiu (*uomo*)	tzóekot
you must put him	πρέπει νὰ τὸν βάλῃς	tzaís ta ves	pripsiáste se lu pázi	prílekat ta go kláis
upon the mat,	ἀπάνω εἰς τὴν ψάθαν	síper be ronkós	tesúpra pre rakóz	kóre na rókoz
and let him remain	καὶ νὰ σταθῇ	edhé te rüe	si se sáte	i ta sétit

English.	*Roman.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
twenty-four	εἴκοσι τέσσαρες	nezét e kátre	pástre gingíz	dvéset izétiri
hours,	ὧραις	sakhát	tesaétzi	sáat
so bury him	ἔτζι νὰ τὸν θάψτς	astú ta ves dédhe	asítze se lu gróki	táka ta kozákopa
in a tomb	εἰς μνημεῖον	dé varr	tru marmindu	vo krop
new,	καινούργιο	terí	náo *(nuovo)*	nóvo
and distribute	καὶ νὰ μοιράστς	edhé te das	si se bártzi	i ta rástelia
bread	ψωμὶ	búke	péne *(pane)*	lep
and small cakes,	καὶ μικρὰ κολούρια	edhé tevóugeli kulétz	si nítzi kulátzi	i malétzkai kólatzi
and give	καὶ νὰ δώστς	edhé ti aps	si se tái	i na táas
to the destitute,	εἰς ταῖς χήραις	de tevéat	la vétue *(vidue)*	na dvoítzite
and in three years	καὶ εἰς τοὺς τρεῖς χρόνους	edhé ba tri viét	si tru tréili éni	i vo tri kótini
open the sepulchre	νὰ ἀνοίξτς τὸ μνῆμα	te *khápens* várre	se teafátzi marmíntul *(sfaccio)*	ta ótforis krópot
in order to see,	διὰ νὰ τὸν ἰδῇς	*ke* ta *sokhs*	se lu vétzi	za ta ko vítis
how is (the body) is,	πῶς εἶναι	si éste	kum éste	káko iát
entire	ἀκέραιος	itére	dréku	tzel
or fallen to pieces.	ἢ λιωμένος	a itréture	i tukítu	i stópen
When kill	Ὅταν νὰ σφάζουν	Kúrte thérne	Kéndu se tálle *(tagliare)*	Kóka ta zákolaet
the butchers	οἱ χασάπιδες	kasápet	khasákli	kasápite
fat meat,	κρέας παχὺ	mis temáim	kárre kriáse *(grasso)*	méso tépelo
take (a part)	νὰ πάρῃς	te mars	se léi	ta zémis
of the tail.	ἀπὸ τὴν οὐρὰν	pe bísti	te la koáte *(cauda)*	ot opáskata
When you construct	Ὅταν φτιάνῃς	Kur dertón	Kéndu stári	Kóka náprais
a cottage (or barn)	ἐχυρῶνα	plevízze	pliántze	plémna
place	νὰ βάλῃς	te ves	se bátzi	ta kláis
strong posts,	στύλους γερούς	diréke tesendóse	stúruri senetóri *(sanus)*	tűrezi strúvi
and throw (in) sand,	καὶ νὰ ρίξῃς ἄμμον	edhé te *sties* sílur	si se arútzi arine *(arena)*	i ta férlis pésok
for (thus)	ὅτι	se	ka	óti
when the earth quakes,	ἂν σείσται ἡ γῆ	du túude dhéu	se se minári lóklu *(locus)*	áko sestrésit zémia
it is not thrown down.	δὲν χαμαίζεται	núke gremísete	nu se rezuiáste	ne seúrivat

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
When is	*Ὅταν ἦναι*	Kur éste	Kéndu éste	Kóka et
frozen the country,	*παγωμένος ὁ τόπος*	igrít venti	glitzátu lóklu *(glaciatus) (locus)*	zámrazen méstoto
walk	*νὰ περιπατῇς*	te etzéns	se ímni	ta khótis
with slippers,	*μὲ παπούτζια*	me kepútze	ku pepútze	so tzéli
and when there is	*καὶ σὰν εἶναι*	edhé de iáne	si kérra se khípa	i áko bítat
much mud,	*πόλλαις λάσπαις*	súme báltera	múlte liski	mnógu káloi
have	*νὰ ἔχῃς*	te kes	se ái	ta ímas
boots.	*ὑποδήματα*	tzísma	tzísme (T)	skórni
When you throw	*Ἂν αὐ βάλῃς*	Si te ves	Tekára se pátzi	Kóka ta kláis
into the sacks	*εἰς τὰ σακκιὰ*	de théset	tru sátzi *(sacci)*	vo vrésta
the corn,	*τὸ γένημα*	dríthete	ghíptulu	zítoto
bind it	*νὰ τὸ δέσῃς*	ta líthis	se lu létzi *(legăi)*	ta ko vérvis
tight	*σφιχτὰ*	stergúare	strébdu *(stretto)*	stísnato
with the rope,	*μὲ τὸ σχοινὶ*	me giálme	ku fúnis *(funis)*	so fortómata
and when you loosen it,	*καὶ ὅταν νὰ τὸ λύσῃς*	edhé kur ta sgídhis	kéndu se lu tislétzi	i kóka táka izvérzis
be not in a hurry,	*νὰ μὴ βιασθῇς*	te mos tzitós	se nu te agiusésti	ta ne sevíasas
for it is poured down (spilt).	*ὅτι χύνεται κάτω*	se dérdhete poste	ka se veárse báte *(verso)*	óti setúrit tólo
When you mow	*Ὅταν θερίζῃς*	Kúrte korr	Kéndu seátziri	Kóka smíes
the meadow,	*τὸ λειβάδι*	liúradhne	livátiu	líbádhata
dry	*νὰ στεγνώσῃς*	te thano	se usúzi	ta ísusis
the grass well,	*τὸ χορτάρι καλὰ*	bára míre	khárpe gíne *(herba)*	sénoto árno
and thus load it.	*καὶ ἔτζι νὰ τὸ φορτώσῃς*	edhé astú ta garkóns	si asítze séo gúrtzi *(carichi)*	i táka ta ko tóvris
When you see	*Ὅταν ἰδῇς*	Kúrte sokhs	Kéndu vétzi *(Quando vedi)*	Kóka vítis
any boy	*κανένα παιδὶ*	dóne diéle	véru fitzóru	níkoa téte
that he is bashful,	*ὅτι ἐντρέπεται*	se turperókhete	ke ĵiorsíne	óti sestrámit
and reddens	*καὶ κοκκινίζει*	edhé nkúkete	si arusiáste *(arrossire)*	i setzórvanit
in the cheek,	*εἰς τὸ μάγουλον*	de fákiet	tru méru tefátze *(facies)*	na ómbrazot

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
he will turn out well.	θέλει προκόψη	dóte prokópsne	va se prukupsiáska	sákat ta prókopsat
When you have	Ὅταν ἔχῃς	Kur ke	Kéndu ši *(Quando hai)*	Kóka ímas
the feet	τὰ ποδάρια	kémbete	tzitzoárle	nótzite
swelled,	φουσκωμένα	énture	umflâte *(inflatus)*	potétzena [natuéne]
collect	νὰ μαζώνῃς	te bljéths	se atúni *(aduni)*	ta béris
snails	σαλιάγκους	kremín	sméltzi	pólzai
and tortoises,	καὶ ἀχελώναις	edhé bréska	si kélhe	i zélki
and split them	καὶ νὰ ταῖς σχίζῃς	edhé t i tzans	si séle tiséltzi *(discindo)*	i ta i ráskinis
in the middle,	εἰς τὴν μέσηϑ	de meat	pre námisa (ἀνάμεσα)	na polóinata
and put them upon	καὶ νὰ ταὶς βάλῃς ἀπάνω	edhé t i ves	si séle bâtzi tesúpra *(supra)*	i ta i kláis kórre
your feet.	εἰς τὰ ποδάρια	bi kémbete	pre tzitzoárle	na nótzite
Red cloth	Τὸ κόκκινο ροῦχο	Tzókha ekúkie	Róslu véstiu *(Rosso vestis)*	Tzervéneta sfita
is fit for the young,	κάμνει διὰ τοὺς νέους	ben pre terínt	fâtze tra tíniri *(teneri)*	tzínit za mlâdite
blue cloth	τὸ μαβὶ ροῦχο	mavía tzókhe	si vínitlu véstiu	i mávjata sfita
is	εἶναι	éste	éste *(est)*	iét
for Monks,	διὰ τοὺς καλογήρους	pre kalóierit	tra kelúgeri	za kaloiérite
and for Nuns,	καὶ διὰ ταῖς καλογρήαις	edhé pre kalogrét	si tra kelgerítze	i za kaloieritzite
sky-blue	τὸ γαλάζιο	atzík-mavía	vinitáliklu	atzík mavi
is for brides,	εἶναι διὰ ταὶς νύμφαις	éste pre núsat	éste tra nviáste	iét za nevéstise
green	τὸ πράσινο	ghesílea	viártile *(verde)*	i zélend
for the Turks,	διὰ τοὺς ἀγαρηνοὺς	pre túrkit	tra túrtzi	za túrtzite
and other colours	καὶ τὰ ἄλλα χρώματα	edhé tetiérate bóira	si alánde bói (T)	i trúgite bói
are suitable	ἀρμόζουν	ughindísnene	unziésku	prílegat
to all;	εἰς ὅλους	ba tengíthe	la tótzi *(tutti)*	na sfite
but at Easter	ἀμὴ εἰς τὸ πάσχα	po per páske	ma tra páste	amí na vélegdhen
wear	νὰ φορέσῃς	te vésnes	se pórtzi *(porti)*	ta ópletzis
white clothes,	ἄσπρα φορέματα	tebárdha róba	álpe stránie *(albus)*	béli rúpisti

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
and hunt	καὶ νὰ κυνηγῇς	edhé te gjúans	si se aníni	i ta lóis
in the bushes	εἰς τὴν βατζουνιὰν	de fëret	tru rúku *(rubus)*	vo kapínata
hares.	λαγωοὺς	liépure	liépuri *(lepores)*	zâitzi
Now come	Τώρα ἐλᾶτε	Tanì iákeni	Tóra viníti *(venio)*	Séka tóitite
let us hold	νὰ κρατῶμεν	te báime	se tzénimu *(tenemus)*	'te térzime
the rosary	τὰ κομπολόγια	tespíkhete	órle	proinízite
and kneel	καὶ νὰ γονατίσωμεν	edhé te pergjúnemi	si se dzinuklérnu *(ginocchiumo)*	i ta sétime na-kolénitzi
to God,	εἰς τὸν θεὸν	de perendía	la tumnizéu	na góspot
and pray to him	καὶ νὰ τὸν παρακαλοῦμεν	edhé t e liútemi	si séla pelekrasímu	i ta ko mólime
that we may receive	καὶ νὰ πάρωμεν	ke te márme	se lómu	za ta zémime
of him	ἀπὸ αὐτὸν	ga aí	te la nésu	ot tói
the pardon	τὴν συγχώρησιν	dheghésne	îrtetzúnia	prostáneto
of our sins,	τῶν ἁμαρτιῶν	eginávet	a amartíelor	ot krekhóite
and attain	καὶ νὰ ἀποκτήσωμεν	edhé te fitóime	si se amindómu	i ta stétzime
paradise.	τὸν παράδεισον	paradhísne	parádislu	parádhisot rákot
Amen.	ἀμὴν	astú kiófte	nsíize se khípa	táka ta pítit

One	Ἕνα	Ne	U'nu	E'tno
two	δύο	du	dói	dve
three	τρία	tre	tréi	tri
four	τέσσαρα	kátre	pátru	tzétiri
five	πέντε	pése	tzínitzi	pet
six	ἓξη	gjáste	siáse	ses
seven	ἑπτὰ	státe	siápte	sétum
eight	ὀκτὼ	téte	optu	ósum
nine	ἐννεὰ	náande	náo	tévet
ten	δέκα	dhiéte	dzátze	téset
eleven	ἕνδεκα	nimbedhiéte	unspredzátze	etenáeset
twelve	δώδεκα	tumbedhiéte	dáospredzátze	dvanáeset
thirteen	δέκα-τρία	trembedhiéte	tréispredzátze	trináeset
fourteen	δέκα-τέσσαρα	katrebedhiéte	paspredzátze	tzétirináeset
fifteen	δέκα-πέντε	pesebedhiéte	tzispredzátze	petnáeset

English.	*Romaic.*	*Albanian.*	*Wallachian.*	*Bulgarian.*
sixteen	δεκάξη	giastedhiéte	siáspredzátze	sesnáeset
seventeen	δεκαφτὰ	statedhiéte	siáptespredzátze	setumnáeset
eighteen	δεκοκτὼ	tetebedhiéte	optuspredzátze	osumnáeset
nineteen	δέκα ἐννεὰ	nendebedhiéte	náospredzátze	devetnáeset
twenty	εἴκοσι	nezét	gíngitz	dváeset
twenty-one	εἴκοσι ἕνα	nezét e ni	uspregíngitz	dváeset i etno
twenty-two	εἴκοσι δύο	nezét e du	doispregíngitz	dváeset i dve
twenty-three	εἴκοσι τρία	nezét e tri	treispregíngitz	dváeset i tri
twenty-four	εἴκοσι τέσσαρα	nezét e kátre	paspregíngitz	dváeset i tzétiri
twenty-five	εἴκοσι πέντε	nezét e pése	tzispregíngitz	dváeset i pet
twenty-six	εἴκοσι ἓξη	nezét e giáste	siaspregíngitz	dváeset i ses
twenty-seven	εἴκοσι ἑπτὰ	nezét e státe	siaptespregíngitz	dváeset i sétum
twenty-eight	εἴκοσι ὀκτὼ	nezét e téte	optuspregíngitz	dváeset i ósum
twenty-nine	εἴκοσι ἐννεὰ	nezét e néndе	naospregíngitz	dváeset i tévet
thirty	τριάντα	tridhiéte	treitzítzi	tríeset
forty	σαράντα	duzét	patrutzítzi	tzetiríeset
fifty	πενῆντα	pesedhiéte	tzintzítzi	péteset
sixty	ἑξῆντα	giastedhiéte	siaetzítzi	séteset
seventy	ἑβδομῆντα	statedhiéte	siáptetzítzi	setumtéset
eighty	ὀγδόντα	tetedhiéte	optutzítzi	osumtéset
ninety	ἐνενῆντα	nendedhiéte	naotzítzi	tevetéset
hundred	ἑκατόν	nekínt	súta	sto
two hundred	διακόσια	dukínt	daosúte	dvésta
three hundred	τριακόσια	trekínt	tréi súte	trísta
four hundred	τετρακόσια	katre kint, &c.	patru sute, &c.	tzetristá, petstá, &c.
thousand	χίλια	ne mlie	úne níle	khíliata, dve khíliati, &c.
million.	μιλιούνι	miliún	miliún	miliún.

APPENDIX

TO NOTE, P. 165.

THE insertion of a note at p. 165, which would have been more appropriately placed in the text in a preceding section, may seem to require some apology. The volume had been thus far printed, when Mr. Hobhouse's work having appeared, his remarks upon the Romaic dialect first met my notice. He concludes, p. 588, 1087, that the dialect assumed its present form about a century after the Turkish conquest. My note, p. 165, was therefore inserted to show, that its leading characteristics are much more ancient. At that time I thought it unnecessary to make any allusion to Mr. Hobhouse's opinion upon this subject; a perusal, however, of his entire work having left me impressed with the persuasion that it is a duty to make some remarks upon several other passages of it, which I cannot help thinking calculated to mislead the public, I may first be allowed to add a few words more in reply to what he has said regarding the antiquity of the Romaic dialect.

In page 555, he justly considers "the use of the auxiliary verbs, and the rejection of the simple infinitive," as sure characteristics of this dialect. Yet in the specimen of Lucanus's barbarous version of Homer, which he brings forward, in p. 1086, to prove that Romaic was not yet formed in the year

1528, the *νὰ* infinitive, the auxiliary verbs, the form and use of the pronouns, the use of the prepositions, and the modern tenses, are all the same as in the usages of the most recent Romaic—*νὰ μὴ εἶχε γένῃ—εἰς τὴν γῆν—εἰς ἐσένα—νὰ τὸν φέρουν—ἦσαν—προσωπόντου—διὰ τὴν λύπην*—are all examples taken from the short extract, which Mr. H. has given. This work therefore is of itself sufficient to prove, that the Romaic is older than Mr. H. supposes; but it appears from Lucanus's title page, that he did little more in 1528 than *abridge* and *divide* into books an old barbarous version of Homer. If the author makes use of many Homeric and Hellenic words, it is not surprising in a person sufficiently learned to read Homer and then translating from him, and his style can only be taken as a specimen of the Mixo-barbarous.

"The *κοινὴ γλῶσσα* is mentioned by most of the Byzantine authors from Anna Comnena inclusive, and though it must have varied in different ages like all languages, especially the languages of half-civilized nations, it possessed, as I have endeavoured to show, its leading characteristics as far back as the twelfth century. In holding this opinion, however, I do not pretend to fix its origin to within a hundred years, as Mr. H. has done. No exact period can indeed be decided upon for the establishment of the new form of Greek any more than for that of the Italian, less easily indeed in the former instance than in the latter, as the great men, who flourished at the time of the revival of letters in Italy, furnished the Italians with standards of propriety, which the unhappy state of Greece has never yet allowed her the means of producing.

I proceed to notice a few passages in Mr. H.'s publication, where either his opinions appear to me incorrect, or his information defective. He will do me the justice to believe that I am not actuated by any wish to injure the success of his publication, the merits of which have already given it a more extensive circulation than this volume is ever likely to obtain; but the wider those remarks, which a longer residence in the country, or a supposed better means of information, may have led me to deem ill-founded, are spread, the more incumbent it is upon me to express my dissent from them. Few travellers have in so

short a time (only ten months) collected so large a mass of valuable information, or illustrated it with a greater share of reading and research, or enlivened it with a more entertaining narrative, but the extensive circle of readers, to whom the last-mentioned qualification is likely to recommend the work, furnishes an additional motive for me to enter a caveat against the author's statement of a few barren matters of fact, wherein I cannot agree with him.

The first part of Mr. Hobhouse's journey was in *Epirus* and Albania, where he confesses that the ground-work of his information is taken from the travels of M. Pouqueville. He could not have chosen a more fallacious guide. M. Pouqueville was made prisoner by the Turks in the year 1798 at Navarín in the Morèa, from whence he was conveyed to Tripolítza; after a seven months' detention there, he was embarked at Anápli for Constantinople, from whence, after a further imprisonment of two years in the castle of the Seven Towers, he returned by sea to France. This was the sum-total of M. Pouqueville's personal travels in Greece; but he has added the routes by land of the French garrison of Zante, from the coast opposite that island, as far as Thebes,—of some fellow-servants of the French government from Sálona to Constantinople, and from Constantinople to Skódra,—together with a description of *Epirus* and a part of Albania, formed from the notes of some French officers, who were prisoners at Ioánnina. M. Pouqueville himself never visited those provinces until after his book was published, but he has since resided for several years at Ioánnina as Consul-General of France, and must therefore by this time be as sensible as any other person, who has remained long in the country, of the unfitness of his book to be taken as a guide to the topography of *Epirus* and the adjacent districts. With regard to Mr. Barbié du Bocage's plan of the country round Ioánnina, prefixed to M. Pouqueville's third volume, I shall only remark, that the mountain of Súli does not lie 9 miles in a direct line S. of Ioánnina, but about 15 to the S. W. and that mount *Tzumérka*, instead of being 12 miles due North, is about 20 to the South Eastward of Ioánnina. It is unnecessary to notice any smaller defects.

I am sorry, that it is not in my power to add a testimony, much more favorable to the delineation of the region round Ioánnina, contained in the map prefixed to

Mr. Hobhouse's work. It appears to me neither to agree with the real topography, nor even with Mr. H.'s description of it. For a person who had actually seen a part of the country, I should have thought it would not have been difficult to compile a much better map from the outline of Arrowsmith, assisted by the details of Palma, and the *names* in the Greek maps of Ríga and Gazí; but Mr. H.'s neglect of the best antecedent authorities in this instance is not surprising, when we find, (p. 67.) with regard to the former history of this province, that he could not meet with any notice of Ioánnina in any author older than Knolles, though the city appears from Anna Comnena* to have been of importance in the eleventh century, and is mentioned by several subsequent writers in the Byzantine series.

Hobhouse's Journey. p. 17, 18. The low promontory opposite to Préveza is now called Púnda (*Πούντα*,) and the accounts of the ancients agree with existing monuments in proving that it was the site of *Actium*. Figalo, as Mr. H. and some modern maps call the cape, which separates the bay of *Actium* from the gulf of *Ambracia*, is a name unknown upon the spot; and the cape is near to the remains of *Anactorium*, not of *Actium*.

p. 19. Mr. H. was informed that there were ten thousand Albanians engaged with the French at *Nicopolis*. Though it is very difficult to arrive at numerical accuracy in Turkey, in may be safely said, that three or four thousand would be nearer the truth than ten.

p. 38. "*The canton of Loru.*" This name, which is often repeated, should be Lúro (*Λοῦρος*).

p. 43. I have been in the place here indicated by Terra Nuova, but could neither hear of this Italian name, nor of M. Pourqueville's Jew and Venetian inha-

* Alexias, l. 5. c. 1. p. 125, 133. The citadel and vineyards, which the Princess here speaks of, are still two of the most remarkable features of Ioánnina.

bitants. It is a small plain, belonging to the village of Kombóti, at the N. E. angle of the gulf of Árta; and is very little cultivated, and not at all inhabited.

p. 59. Mr. H. has here adopted M. Pouqueville's assertion, that there is a river at the south end of the lake of Ioánnina, which, after a short course, is lost under ground, and rises again at Velistri; but it happens that there is no river at all at the south end of the lake of Ioánnina, only a current of water at its edge running southward under the rocks, the issue of which may perhaps be at some copious sources on the north side of the marshes of Árta; certainly not at Velitzísta, (the place Mr. P. means by Velistri) which is situated about 12 miles westward of Ioánnina, on a higher level than the lake.

p. 61. This description of the country around Ioánnina being chiefly taken from M. Pouqueville, abounds with inaccuracies: and it is singular that Mr. H. who had actually visited the country, should have chosen to adopt without correction so many of the mistakes of a person, who had never been there. *Tzumérka* as has already been hinted, is one of the summits of *Pindus*, far to the southward. Métzovo gives name only to the part of *Pindus* upon which that town stands: and Zagóri (*Ζαγόριον*, a diminutive of the Bulgarian name Zagorá,) is a populous district, inhabited by Greeks and Wallachians, and containing many cultivated slopes on the higher regions of *Pindus*.

p. 64. Filátes (*Φιλάτες*) not Philathe, is situated to the west of Ioánnina, and instead of its being on the road from thence to Paramithía, Paramithía is not much out of the road to Filátes. Olintza should be Olítzka (*Ολίτζικα*). Some expressions in this and the following page would lead the reader to suppose that there are scarcely any vestiges of antiquity in *Epirus*. In regard to remnants of sculpture and ornamental architecture, this may be true with some exceptions; but in the country contained between Ioánnina and the sea, and in the vicinity of the gulf of Árta, I visited the ruins of twenty or thirty Hellenic towns. It must be confessed, however,

that the defect of historical evidence makes it difficult in many instances to apply the ancient names.

p. 69. It is curious that Mr. H. makes no mention of the large palace of Litharítza towards the south end of the city, at present the principal residence of the Vezír, and the finest artificial feature in the beautiful scenery of Ioánnina.

p. 74. Spun cottons are not only from the plains of Tríkkala, but from many parts of *Thessaly* and *Macedonia*.

p. 87. The river Kalamá which the travellers crossed not far from Zítza, does not join the sea at the port of Sweet waters (Γλύκυς λίμην,) but near Gumenítza, six miles to the northward of that harbour, which is now called Splántza, or Pórto Fanári. The Kalamá is not the *Acheron* but the *Thyamis*. Mósure should be *Μόσσιαρι*.

p. 88. Zítza is not in the usual road from Ioánnina to Mósiari. The travellers were taken to Zítza, as affording a better lodging than they could have found on the direct route. Pápingo is a village in Zagóri, which gives name to one of the highest summits of Mount *Pindus*. It is not to the south, but far to the north-east of Mósiari, and has as little to do with it as Mount *Tz*umérka, which is 30 miles in a direct line to the southward.

p. 89. Tarrovina, *corrected* in the errata to Iarrovina, should be *Tz*erovína (τζερόβηνα.)

p. 96. Arghiró Castro was not then even nominally under the control of Ibrahím Pasha. The chief power has been long divided, as in many other towns in Albania, among a few powerful families. These have been sufficiently united to check the power of Ali Pasha, though his family is

nearly allied by marriage with the most powerful of them.

The author is quite misinformed as to the western branch of the plain of Arghirό-Kastro. It is separated from the coast by a lofty ridge of hills, and instead of "*continuing as far as the shores of the Adriatic above Valóna,*" is nearly opposite to the north end of Corfú. The river of Arghirό-Kastro, which falls into the Viósa at Tepeléni, cannot possibly be the *Celydnus*, as that stream joined the sea near *Oricus* in the gulf of *Aulon*.

p. 104. Korvo should be Khórmovo (*Χόρμοβο.*)

p. 114. The sketch here given of the history of the Vezír Alí, I take to be very incorrect. The love of the marvellous, for which the Greeks are so notorious, is never more shown among them, than when speaking of this extraordinary man. The Albanian Vasíli, to whom Mr. H. was indebted for so much information, was in my service when the travellers arrived at Ioánnina, and was recommended to them by me, for his Albanian virtues of activity and fidelity. I should not, however, have thought of placing much confidence in his accuracy or intelligence. As to the word *cottage* mentioned in this little history, it may add to the embellishment of the story, but can hardly be correct, as Alí's ancestors have been lords of Tepeléni for several generations; and his father Velí was a Pashá for many years before his death.

p. 117. This account of the seizure of the Greek priest (who headed the robbers near Tríkkala,) is not exact. He was taken in the Archipelago, and sent by the Porte to Ioánnina, to be disposed of as the Vezír thought proper.

p. 118. "*Ali Pasha's dominions extend to the north-east and ast over Thessaly, and touching the feet of mount Olympus.*" They extend much farther to the northward: viz. almost to *Pella* in the Macedonian plains. On the N. E. of *Olympus*, Katerína is in subjection to him.

p. 119. Mr. H. is in error in saying that the Vezír Alí cannot write and read. Though, according to the custom of the Turks, men in the highest situations seldom write more than their names and cyphers of signatures, yet it seldom or never

happens, that the education of boys of good family is so far neglected that they have not learned to write. I have myself seen His Highness both read and write. It would in fact be more extraordinary in Albania, where power is so often hereditary, to find men of high rank unable to read, than in Turkey, where it frequently happens that the Pashás have risen from the lowest ranks.

p. 123. Zofreni should be Frosíni (*Φροσύνη* short for *Εὐφροσύνη*). It is hardly necessary to throw any doubt upon this romantic tale, as Mr. H. himself prefaces it with the words "the story goes." With regard to the celebrated *noyade*, however, it must be remembered, that the Turkish laws are very severe against women of irregular conduct, and that drowning is always the punishment inflicted. It must be recollected also, that actions, which in our happy country appear the height of cruelty, almost cease to deserve the name, when committed by persons, who have never known any other, than a system of manners and religion, which in many cases justifies and applauds them—and are still more excusable when contrasted with the deeds of a *man*, who, having been educated in one of the most civilized countries of Europe, has had no other plea for his cruelty, than the supposed interests of a blind and selfish ambition, which has at last defeated its own ends, while that of his *brother* of Albania has been no more than exactly sufficient to attain the tranquillity and reasonable extension of power, which he had in view. The mode of punishment in question was not unknown to the ancients, and like many other customs which the Greeks had in common with the neighbouring nations of the East, has been practised in those countries in every age. Cleomenes, tyrant of *Methymna*, ordered some women, whose conduct had been injurious to the morals of his city, to be sewed up in sacks, and thrown into the sea. Periander of Corinth did the same thing, and yet Periander was numbered among the *seven wise men* of Greece. *

* Θεόπομπος περὶ Μηθυμναίων τάδε λέγει. * * * Κλεομένης ὁ τύραννος, ὁ τὰς μαστροπούς, τὰ εἰδισμένας πρωκαγωγεύειν τὰς ἐλευθέρας γυναῖκας, καὶ τρεῖς ἢ τέτταρας τὰς ἐπιφανεστάτας πορευομένας, ἐνδήσας εἰς σάκκους καταποντίσαι τισὶν προστάξας. Καὶ Ἑρμιππος ἐν τοῖς περὶ τῶν Ἑπτὰ Σοφῶν, Περίανδρον τὸ αὐτὸ ποιῆσαι.—Athenæus, l. 10. c. 60. Ed. Schweigh.

p. 149. No Albanian is completely armed without his sabre. This account of the formation of the bands of robbers is not complete. They seek for plunder in Greece, not in Albania, and there are as many, if not more, Greeks among them than Albanians. The limits of 'Agrafa do not approach to within a great distance of the gulf of 'Arta.

p. 156. Though the Pashás of the Morea, have generally, like most other governors, a corps of Albanians in their service, it can hardly be said that they are the remains of those who came into the peninsula in 1770.

p. 157. Mr. H. seems here to suppose that the Albanians and Sclavonians were the same people. Yet it could not have been unknown to him, that the languages are very different. And in page 130 he thought the Albanians a mixture of Goths, Romans, &c. But perhaps I mistake his meaning. Chandler is right in saying that the Albanian peasants of *Attica* have a dress different from the Greek. This is also observable in *Bœotia* and other districts where the Albanians have colonized. I do not believe there are any Albanian peasants of the south of Greece, who speak "*no other language but their own.*" They are all acquainted with Greek.

p. 160. After having myself attempted in page 255 and seq. of this volume, to give a sketch of the topographical and political divisions of Albania, it is almost unnecessary to say that I cannot assent to Mr. H.'s ideas upon the same subject. The Zagórites are not, and never have been, Albanians; but, while these warriors have been overrunning all the plains of *Thessaly* and *Epirus*, have by means of the strength of their mountainous district, preserved themselves from Albanian mixture. Mr. H. indeed himself says they are Greeks, yet he also reckons them "*inhabitants of Albania.*" There is no "*town*" of Zagóri.

p. 161. The district of Zagóri is here mentioned as approaching Tepeléni to the N. W. and the Pashalík of 'Okhri to the N. and N. E. while in fact the former is at least 40 miles in a right line from the nearest limits of Zagóri, and the

latter not less than 100; the whole of *Upper Macedonia* intervenes. The Drin does not rise near Zagóri, but has its sources in the lake of 'Okhri and the neighbouring mountains. It falls into the Adriatic near Alésh, the ancient *Lissus*.

p. 162. "*The Pashalik of Scutari is bounded on the south by the chain of mountains above Tepellenè.*" The Pashalík of Iskiudár, in Albanian Skódra, in Greek Σκόδρα, in Italian Scútari, does not extend in a southern direction half way to the mountains of Tepeléni. The districts of Dúras, (Durazzo), Tírane, and Kavája intervene, and the whole of the district of Avlóna and the Pashalík of Berát. After these observations, I need hardly add that the map of Albania, prefixed to Mr. H.'s book, is extremely incorrect. An extract from Palma's map would have been much more useful. Mr. H. no-where explains what he means by Upper Albania. I never heard of any such division in the country.

p. 164. Meletius is right in placing *Apollonia* on the Viósa, or Voúsa or river of Tepeléni; and it is singular that Mr. H., without having been upon the spot, should have contradicted him, when all the best authorities place *Apollonia* on the *Aous* or *Æas*, and when Mr. H. himself recognized the river flowing by Tepeléni for the *Aous*.

Aulon is now Avlóna (Αὐλῶνας) and not Valóna, which is the Italian corruption. It is hardly correct to say it is situated at the bottom of the gulf, that being the position of *Oricum*. Avlóna is on the side opposite the island of Sáseno, the ancient *Saso*.

p. 165, 166. Kanína is not at the bottom of the gulf, inclosed by Cape Glósa, but very near Avlóna. The river, that joins the sea at *Oricum*, has its rise, not in the *Pindus* range, the nearest part of which is 40 or 50 miles distant, but in the hills at the back of the *Acroceraunia*. Chimera should be Khimárra (Χιμάῤῥα), a district which derives its name from a small town on the site of the ancient *Chimæra*. The vallies of this district, instead of yielding "*olives and maize in great quantities*," cannot feed their inhabitants, who would starve but for their profession of

mercenary soldiers, and their commerce of timber and *vallonea*, not "*gall-nuts*," which are an article of very inferior importance.

p. 167. Khimára does not border upon Bútrinto: a great part of the district of Délvino lies between them. Who would suppose that this "*town of Butrinto, where the inhabitants are Catholic Christians, with a bishop under the protection of Ali Pasha,*" is nothing but a small castle garrisoned by a few Albanians, together with a *single* house inhabited by the person who has charge of the fishery upon the lake, and that in so ruinous a state, that it must fall with the first strong earthquake? The place is called *Βουζιντρὸν*, or more commonly *το λιβάρι the fishery*, a word corrupted from the Latin *vivarium*. Philtahi should be Filátes, *Φιλάτες*; therefore *φιλάδι*, "*abounding in oil*," will not hold good for the etymology of this name.

p. 168. "*The character of the Pargotes is amongst the worst of the Albanians.*" This character of the Parghiniotes is not just, and they are Greeks, not Albanians. Párga is one of those places, which being in a state, approaching to independence, may be supposed to furnish the strongest resemblance to the ancient republics of Greece. Under the Venetians, they enjoyed a municipality of their own, and certain privileges which, when they became vassals of Turkey, were secured to them by the powers who guaranteed the Septinsular Republic. Hence at Párga property was more secure and industry more encouraged, than at any place upon the continent of Greece; but their situation has been altered since the arrival of the French.

p. 169. Mr. H. is misinformed in saying there is no large lake near to *Glykys Limen*. There is a very large lake or rather several lakes surrounded by extensive marshes.

p. 170. "*It would be a vain endeavour to look for even a vestige of Buchætium, or Cichyris, or Pandosia, or Elatria, and Batiæ.*" Yet I discovered in

the adjacent region remains of a greater number of Hellenic towns than I could find names for in ancient history. The greater part of the description of Paramithía and Súli which follows, is taken from M. Pouqueville, tome iii. p. 118. and is therefore so very vague and incorrect, that no particular remark upon it can be of any use.

p. 172. The Suliotes were not Greeks but Albanian Christians. They always used the Albanian language at home; but being borderers, all the men and many of the women could speak Greek. Most of the places at Súli and in the neighbourhood had two names, one Greek and the other Albanian.

p. 185. Some of the coins of the Macedonian kings are very rare.

p. 191. Ereenosa and Castropsheca should be Riniássa (*Ρινιάσσα*) and Kastro-Sikiá (*Καστρο-Συκιὰ*).

p. 193. Utraikee should be Lutráki (*Λουτράκι*).

p. 198. By "*Vounstos, that is, the hills,*" Mr. H. probably means Búmisto, (*Μπούμιστος*,) the name of the great mountain to the S. W. of Katúna. He seems to have mistaken for a river the long narrow lake which lies to the eastward of Katúna, for the *Achelous* is not in sight from Katúna. Makhalá indeed, which he afterwards visited, commands a noble view of the *Achelous*, and the *Ætolian* plains.

p. 201. Vrakhóri is not on the left bank of the 'Aspro; but two or three miles from it.

p. 203. "*Carnia is bounded on the land side by the Aspro and by a branch of that river * * * flowing into the bottom of the gulf of Arta.*" Carnia is a name which exists only in some modern maps, and it seems to have originated with D'Anville. The ancient name of *Ἀκαρνανία* is not unknown in the

country; but Karl-ili,* the Turkish province, which includes *all* the country between the gulf of *Ambracia* and the river *Evenus*, is the name most commonly used among the Greeks. It contains four Greek subdivisions.

As to the branch of the 'Aspro which Mr. H. here speaks of, it has no existence. The narrow lake already mentioned may have given rise to the error, which is excusable in D'Anville, who made use of the best information he could procure at Paris, but is rather surprising in a person, who had actually visited the country.

p. 206. The river called "*Teeserenes, or some such name,*" is Τῆς Κυρίας Εἰρήνης τὸ Κάστρον, the castle of the Princess Eirene, and the "*remains of an ancient wall,*" which Mr. H. saw at a distance, are the entire circuit of the walls of a small Greek town containing a theatre, and the ruins of several other buildings.

p. 206. "*Carnia is peopled entirely by Greeks.*" It is true that Kárlili, with the exception of the Turks of Vrakhóri, and of a few villages in its plain, is inhabited solely by Greeks, and yet in other places, Mr. H. led astray perhaps by M. Pouqueville, calls it a part of Lower Albania. Kárlili is at present under the government of the Vezír Alí; but it was not so seven years ago, and it belongs as much to Greece as *Thessaly* or *Arcadia*, and more so than *Attica* and *Bœotia*, where Albanian Christians have colonized. Under the reign of Alí, the Albanian power has extended over a great part of Northern Greece; but strictly speaking, Ioánnina and Vrakhóri, are no more a part of Albania, than Turin and Rome are a part of France.

p. 207. The mouth of the 'Aspro is not where the author supposes, but much farther to the north; this makes his description of the Lagunes very incomplete, and his conjectures upon the ancient topography untenable.

* This name, which in Turkish imports *the province of Charles*, may perhaps have been derived from Charles Tocco, prince of the Ionian islands, who was in possession of *Acarnania* and *Ætolia* at the time when the Turks, in the reign of Sultan Amurat the second, became acquainted with this part of the country for the first time. Ducange Hist. de Constantinople, l. 8. c. 25, 26. 35.

p. 208. The botargo, (αὐγοτάριχον,) is made from the white or grey mullet (κέφαλος), not from the red (τρίγλα or μπαρμπούνι), which latter is never caught at Lagunes. As to Khaviár it is not made either here or in any other part of Turkey, but comes from the Russian ports in the Black Sea, being the roe of the sturgeon, caught in the Caspian, Don, Volga, &c.

p. 209. Mesalónghi (*Μεσαλόγγιον quasi* in the midst of the wilderness,) and Anatolikó (*Ἀνατολικὸν*), are not in Χελώμερος, which is a part of *Acarnania*, not of *Ætolia*. I have been upon the ruins of *Pamphia*, but never heard of the modern name Ivoria, either there or in the very different situation mentioned by M. Pouqueville, tome iii. p. 145.

p. 213. If I had to describe the situation of Pátra (*Πάτρα*), I should not say it was upon a steep declivity of Mount Vodhiá, (*Βοδιὰς* not Vodi), but upon some small hills, bordering the coast, which behind are connected with the last falls of that mountain.

p. 218. "*Mr. Pouqueville's information will be found generally correct, &c. &c.*" This *éloge* of M. Pouqueville may perhaps be not undeserved from a person who has been so much indebted to him, but it must be received with some caution. M. P.'s "*long residence*" in the Morea was a detention of seven months in the capital, and his description of the peninsula is like that of Upper Egypt by his countryman Savary, who never stirred from Cairo, though, like M. P., he words his narrative so as to leave the reader in doubt upon this important circumstance. M. Pouqueville in his residence in a Greek house at Tripolítza acquired some information upon the manners and employments of the natives, and has made the most of it; but being at that time very imperfectly acquainted with their language, he must not always be trusted even upon these topics.

p. 231 *& seq.* Mr. H. being at the opposite end of the Moréa, takes the opportunity of describing Maina. In this attempt M. Pouqueville has again led him into some errors. Maina, (it must be observed) is the Italian name of the country,

the Greek word is *Μάνη*,—a native *Μανιάτης*. There is no such appellation in use as Cacovougni, or robbers of the mountains; but *Κατω-Μάνη*, the Bassa Maina of the Italians, so famed for its pirates, is called *Κακαβουλία*, or the land of evil counsel, by the inhabitants of the other districts, who thus wish to fix upon the natives of the western coast, from Cape Matapán to Port Vítilo, the infamy which has generally been imputed to all the Mániates.

p. 233. The emigration of a large colony from Vítilo, in Máni, to the neighbourhood of Ajaccio in Corsica, which is related by Boswell,* was fully confirmed to me upon the spot. The family of Kalómeros, (a name which I have also met with in other parts of the Morea,) is said to have been one of those who emigrated. It is not unlikely therefore that *Καλόμερος* may in some subsequent generation have been translated into Buonaparte, and that the *Successor of Charlemagne* may be the descendant of a Maniate pirate. These *Eleuthero-Lacons*, however, have some virtues, and their wild mountains having had the effect of preserving the Greek blood more unmixed than it is in most other parts of Greece, it may be a question whether the Corsican ought not rather to be proud of this descent.

p. 241. "*no remains at Galaxcithi.*" There are vestiges of the walls of a Greek city at *Γαλαξίδι*, probably *Æantheia.*

p. 244, *note.* The form of the Stadium at *Delphi* was not different from that at Athens. One end was semicircular and the other quadrangular.

p. 245. It is singular that Mr. H. should consider the inscriptions on the wall at *Delphi* quite undecypherable, when he adds that Chandler has explained their

* Tour to Corsica, chapter ii. They left Mani in the year 1676, and were at first settled by the Genoese at Paomia, 20 miles north of Ajaccio, but, like true Greeks, they soon quarrelled with their neighbours, and were obliged to give up their lands and return to Ajaccio, about the year 1730. The colony of Paomia had been conspicuous for its industry, the good order of its community, and the prosperous condition of its little territory.

purport. In fact, Chandler has given copies of several of them in the Inscriptiones Antiquæ.

p. 252. "*Higher than this* (Drosonígo) *no traveller has ventured to go.*" "*The great Corycian cave has not, that I know of, ever been discovered.*" The summit of Parnassus was visited in August, 1787, by Mr. Hawkins, the late Dr. John Sibthorp, and Colonel Imrie, who began their ascent from Arákovo on the southern flanks of the mountain. Some of the most curious plants that are about to appear in the *Flora Græca*, were discovered by Dr. Sibthorp on the summit of *Parnassus*.

Mr. Hamilton and myself were conducted to the Corycian cave in 1802, by the people of Kastrí, upon our inquiring for a cavern in the position and at the distance from *Delphi*, indicated by Pausanias.

p. 257, *note.* The first of these inaccurate copies of the inscriptions of *Ambrysus*, extracted from Meletius, has been given complete and correct by Chandler, in the Inscriptiones Antiquæ, by consulting which book Mr. H. might have corrected Meletius's blunder of *Μαυρώλιον*, for *M. Αὐρήλιον*, &c. and have filled up the letters which Meletius has left blank.

p. 269. "*There are no remains at Scripoo, decisive of the site of the ancient city (Orchomenos.)*" The entire circuit of the walls may be traced upon the hill above Skripú, with a small Hellenic citadel in good preservation, and a flight of steps leading to it, cut out of the rock.

p. 275. *Bœotia* instead of being "*singularly destitute of remains of antiquity*" contains vestiges more or less apparent of almost every place mentioned by Pausanias.

There are many points in the comparative topography of this part of Greece, wherein I do not agree with Mr. H. but forbear to make any remarks upon them

as they may be considered by many persons mere matters of opinion, to the support of which it would be necessary to bring forward proofs and arguments. These notes, besides, have already extended to too great a length, and I shall therefore be the more brief as to the remainder of Mr. H.'s volume, which, relating to a period when he was more accustomed to the language and manners of the country, does indeed afford less room for objection. His tour in Attica is extremely interesting, and so is the description of Athens, with the exception of a few errors with regard to the ancient monuments, which might have been avoided by a reference to Stuart: For example, he says,

p. 309. That, "*The four-and-thirty columns of this temple* (the Theseum), *and their entablatures*, &c. *are of the finest Parian marble*," whereas the columns still standing are thirty-six in number, and were originally thirty-eight; and I thought there never was any question of the marble being from the same quarries of M. *Pentelicus*, which furnished the materials for all the other monuments at Athens.

p. 320. The statue of Bacchus, which stood in the great theatre of Athens, is not "*dressed like a female*," but is covered with a tiger's skin, as any person may convince himself, by a visit to Burlington House, where the Elgin marbles are now deposited.

p. 324. "*The area of the stadium is contained in an arc of* 630 *English feet.*" It is difficult to understand this expression, and the author would perhaps have been more intelligible if he had said, that the stadium is 630 feet long with a semicircle at one end.

p. 356. The pronunciation of the name *Cephissia* has been barbarized, but the name itself is not altered in writing: σσι in vulgar utterance has the sound of our shi—the ία has become a diphthong with the accent upon the ὰ, and the κ before η has received the Attic *cacophonia* of the Italian ci, so that the sound of Κηφισσία, to write it in Italian, has become Cifiscià, but in no language will it

become Kevrishia, as Mr. H. makes it. This note is inserted chiefly as relative to my own remarks upon modern Greek utterance. Mr. H. himself seems to have followed no particular rule in the orthography of modern names, and it would be tedious therefore to notice every instance wherein a better method of spelling them would be desirable. Add to this, that he never inserts the accents, which leaves the reader for the most part at a loss as to the sound of the word, even when it is correctly written.

p. 392, 393. The names here written Angele Kipos and Mescigia should be Ambeló-Kipo and Mesóghia (*Αμπελό-Κήπος* and *Μεσόγεια*).

p. 404. The inscriptions of the cave of Vári, which Mr. H. supposes to have been in part obliterated since the year 1764 when Chandler travelled, were copied entire by Mr. Hamilton and myself in 1802, without our knowing that they had already been published in the Inscriptiones Antiquæ. Our copy was lost. An engraved fac-simile of these very ancient characters would be a valuable addition to what Chandler has given (of course not so correctly) in print; Mr. H., however, has been satisfied with transcribing them from the Inscriptiones Antiquæ, but not without some inaccuracies, as *NTΦ* for *NTMΦ*—*EΦTTTΣEN* for *EΦTTETΣEN*—*TAINTM* for *TAI. NTM.*

p. 431. The lake of *Marathon* is not formed, as Mr. H. supposes, by the *Charadrus*, but by its own springs. The *Charadrus* crosses the plain into the bay.

p. 434. Mr. H. seems not to have observed the vestiges which mark the site of an ancient *demos* in the valley above the village of Marathóna. They are called, not Nonoï as Chandler says, but Inói or Ninói, in Greek *Οινόη* or *στην Οινόην*, and by fixing the site of *Œnoe*, one of the towns of the *Tetrapolis* of *Attica*, are of great use in adjusting the comparative topography of this district.

p. 437. "*Muraffe*" should be Marúsi.

p. 448. The mountains at the back of the town of Égripo are not so high as to keep their snow in summer. Even Mount Dhélfi, (not "*Daphne*") the highest summit in the island, has no more than a few spots of snow in that season.

p. 491. The position here assigned to the Wallachians in Northern Greece is not correct—they do not occupy any of the level country of *Thessaly*.

p. 493. Moldavia is not called *Μαῦρα Βλαχία* by the Greeks, but *Μόλδο-Βλαχία*. Kara-Iwlák in Turkish is Wallachia, not Moldavia, which they call Bogdán. The Morlachs are from the Sclavonian word Móra, black.

p. 509. "*There is nothing*, &c." Such sweeping maxims as these can never be just. It cannot be conceived, that wealth does not give a Greek a certain degree of power and influence, as it does among all other people. It exposes him, indeed, to danger, and so does the wealth of a Turk.

p. 520. "*It would be difficult to meet among the laity with a single person at all sceptical on the article of religion.*" If I had to state my opinion, I should say there is a very large proportion of sceptics among the middle and upper classes of the Greeks, a fact the more surprising, when it is considered how favorable ignorance is to superstition.

p. 528. The Athenians are not more credulous than other Greeks, but their superstitions are perhaps more observed by travellers, because these remain longer at Athens than anywhere else, and because the government being milder, owing to the protection which the district derives from belonging to some Sultána, or person high in office at Constantinople, the Athenians are more at liberty to show their natural character.

p. 535. These representations of the day of judgment, which Mr. H. thought so extraordinary, are to be found occasionally upon the walls of the churches in all parts of Greece.

p. 537. "*When in the months of a burning autumn.*" This paragraph, which is borrowed from M. Pouqueville, tome I. p. 403. is not very just. The autumn in Greece is certainly an unhealthy time, but the plague seldom begins, though it is sometimes renewed in that season, nor do the Greeks shut themselves up before it comes, nor very often when it does come:—this precaution is out of the power of any but the most wealthy, and it is not very often even in their power.

p. 549. Ὄγεσκε for ὄχι, like ναίσκε for ναί, is not peculiar to Athens, but may be found in all parts of Greece, and no where more than at Constantinople. Ναιχί for ναί is as old as the time of Aristophanes; see Thesmophor. v. 1183.

p. 575. The villages near Trikkala in *Thessaly*, which speak a corrupt Hellenic, I never heard of, though I have been long in that neighbourhood. Nor is their existence very likely: it would be an anomaly, of which there is no other example in Greece, for the Tzakonian is not less but more corrupted than the other dialects. The *Thessalians* in general use more Turkish words than the natives of *Dolopia*, *Ætolia* and the Morea, but fewer than the *Macedonians*.

p. 576. I cannot subscribe to Mr. H.'s distinction between Ecclesiastical Greek and Romaic. The degrees of vulgarity are infinite. The only written instances of the most vulgar style are perhaps to be found in ballads, and the private correspondence of the most uneducated. The example of Ecclesiastical Greek from Meletius, given by Mr. H. in p. 1068, is quite Romaic in all those, which I agree with Mr. H. in considering the essential distinctions, and it differs only from the example of Romaic at p. 1071, in containing more Hellenisms in words and idiom.

p. 576. *note.* There is no such name in existence as "*Standia*," at least as applied to the ruins of *Dium*—*Cos* is still known to the Greeks by its ancient name, but when used with the prepositions ἀπὸ or εἰς and the article, the sound becomes is or apó tin Go, according to the vulgar sounding of κ after ν. The Italians, when in possession of the island, gave it the name of Lango, as appears from a Latin inscription of their time, which I copied at *Cos*. The Turks only, and some of the Franks in imitation of them, give it the name of Stankió, not "*Stancho*."

p. 577. Does Mr. H. suppose that all the long descriptive poems and narratives, most of them in the 15 syllabled metre were meant to be sung? Not more so, I should apprehend, than Mr. Walter Scott's.

p. 585. note. For *γαμοῦτε μανα σου* read *γαμῶ τὴν μάνασου*. Mr. H. seems to have taken most of these Greek oaths and maledictions from M. Pouqueville's book, but he omits one of the most curious mentioned by that author—*Νὰ σὲ πάρῃ ἐκεῖνος 'ποῦ εἶναι ὄξω καὶ μακρυὰ*—May he take you, who is without and far off, viz. the Devil, because it is supposed he cannot enter where there are crosses and images of the saints; this explanation however M. Pouqueville omits. Sometimes it is *νὰ σὲ πάρῃ ἐκεῖνος 'ποῦ ὃν σ' ἔχει*—May he take you, who has you not—to avoid mentioning the Devil's name. The action of holding up the fingers, which accompanies the expression "*Νὰ τὰ πέντε*, there are five for you," is called *βούζωμα*, and sometimes the words *νὰ στὰ μάτιασου*, or *μούζωμα στὰ μάτιασου*, are used. This is common among the women, and often it is a *hum* with the mouth shut, and nothing said. It must be observed, there is a prejudice against the number five, and the Greeks often preface the mention of it with *μοῦ συμπάθε, excuse me*, in the same manner as when they are speaking of asses, hogs, or horns. Another opprobrious expression mentioned by Mr. H. is not *κέρατα*, horns, as he supposes, but *κερατᾶ*, cuckold—*κερατᾶς*, plural *κερατάδες*;—*Κερατόπουλε* is often used to a boy. *Νὰ σὲ πάρῃ, ὁ Χάρος*—*κακὴ τρομάρα σ' ἔρθῃ*—*κακὴ λαχτάρα σ' ἔρθῃ*—are also maledictions commonly used among the Greeks, and all analogous to "the Devil take you." The reader may see some more of their oaths in Guys' Voyage Litteraire, tome 1. p. 365.

p. 591. In this war-song *ἀρχείων* (there is no such word) should be *ἀχρείων*, not "*victorious*," but vile, barbarous, hateful.'

p. 614. The *χειμωνικὸν* is not the water-melon, which is called *καρπούζι*, but a particular sort of musk-melon, which ripens late and keeps long, and may be eaten during great part of the *winter*, whence the name. Those of Kefalonía are the most esteemed in Western Greece.

p. 621. "*Kara Osman Oglu, Pasha of Caramania.*" The common residence of this chieftain is at *Magnesia ad Sipylum*, and the nearest part of his territory is more than 200 miles in a straight line from Karamán.

p. 622. Here and everywhere else Mr. H. writes Commenus instead of Comnenus (Κομνηνὸς), without assigning any reason for it.

p. 629. "*Their figs which are eaten when green.*" These words carry the impression, that at Smyrna unripe figs are very commonly eaten, which is certainly not the case. Mr. H. could not have been ignorant that one species is green when perfectly mature.

p. 636. "*Entire horses are alone in use.*" This is not quite correct even with regard to horses kept for pleasure, but post and burden and farming horses are almost all geldings.

p. 641. I copied the inscription upon the column in the Mosque at Burunabát in 1800, and remember that the word *ΠΕΠΑΤΜΕΝΟΝ* formed a sixth line by itself, and not as Mr. H., in p. 1107, gives it from M. De Villoison.

p. 670. "*The island of Lesbos formerly took its name from its capital city.*" I apprehend the island was called *Lesbos*, and the capital *Mitylene*. At present both the island and capital are called *Μιτυλήνη*.

p. 675. This celebrated island is still called *Τένεδος* by the Greeks, and by the Turks Boztzá 'Adasi. Denetho, which Mr. H. thinks an exaggerated corruption, seems to be as good as his own Tenedo, if he means to represent the Greek sound by that spelling. The *T* after the article τὴν assumes the sound of D, and the th is meant to represent the modern sound of Δ, better expressed perhaps by dh.

p. 678. The Vállonea oak is not a low ilex, but a large species of deciduous

oak, little inferior in size to the common oak. One of the Reviewers * of Mr. H.'s book seems to have thought that the valuable acorns of these trees received the name by which they are known in commerce from the town of Valona, but the quantity exported from that place is not large, and they are found in many other parts of Greece. The Italian word Vallonea is derived from the Romaic βαλάνι or βελανίδι, from the Hellenic βάλανος.

p. 721. Bryant's conjecture, adopted by Mr. H., that the barrows of the Troad were anterior to the Trojan war, and appropriated by the Greeks to their own heroes, may possibly be well founded; but it should be remarked on the other hand, that in Greece Proper these monuments are found, and found only, in the neighbourhood of places which have been conspicuous as *Greek* cities. I observed them not "*only at Marathon and Phalerum*," † but also near the sites of *Thessalonica*, *Pella*, *Larissa*, *Tricca*, *Pheræ*, and at several places of note in Southern Greece. Two large *tumuli*, which have been opened in the plain of Athens, contained Greek relics of exquisite workmanship, and were evidently the sepulchres of persons of rank. As to the mode in which some of the Turks account for these mounds, by supposing them erected to support the standard of Mahomet, in the marches of the Imperial armies, it is natural that an ignorant people should seek for their origin in their own customs; but I have often seen the Turkish mounds erected, and they do not in the least approach to the height or regularity of the *tumuli*.

Mr. H. asks why we should not look for the ashes of Cajeta and Misenus, as well as for those of Achilles and Ajax. It may be answered, I presume, because there is no such chain of evidence in the one instance as in the other, and because Virgil, being a native of a more distant country, and having lived at an age so much more remote from the scenes he describes than Homer, is more likely to have adopted mere fables.

* Quarterly Review, No. 19, p. 178.

† Hobhouse, p. 724.

Having myself spent some days in the Troad, I may be allowed to add a few words upon a subject, to which Mr. H. has devoted 130 pages. In this space, he has given, together with his own remarks, a *resumé* of almost all that has been said upon the subject both by ancients and moderns; and although no precise line of argument, or decisive conclusion is easily perceived, nor was perhaps intended, yet it would appear that he is decidedly of opinion—1. That it would be "*in vain to look for the Trojan plain of Strabo*"* in that of Kúmkale and the Méinder, which also appears to him—2. To resemble the Troad of Homer no otherwise than as it contains a river—3. That he is inclined to place the scene of action of the Iliad near *Alexandria Troas;* and—4. That he thinks the *Hellespont* extended to Cape *Lectum.* In the third hypothesis, which receives no kind of support from the actual appearance of that part of the country, his only argument is drawn from Virgil, whose inattention to the minutiæ of truth and nature has already been pointed out by Wood in some glaring instances. Ignorant himself of the topography of Troy, and writing for a people equally ignorant of it, he cared little for the exactitude of his expressions, provided the poetical beauties of his work suffered no diminution.

In the fourth proposition of Mr. H. I cannot help thinking, that the authors, whom he himself quotes, prove that the boundaries of the *Hellespont* were confined in strictness of meaning to the space between the straits of *Abydos* and the opening between *Imbros* and *Tenedos*, although often in common acceptation prolonged to Gallípoli and the *Propontis*—and that to extend the *Hellespont* to Cape *Lectum*, because the country as far as *Adramyttium* was called *Hellespontine*, is much the same as if we were to argue, that the Corinthian state was larger than has generally been supposed, because the greater part of the sea on the North side of the *Peloponnesus* was called the Corinthian gulf. The Hellespont being the water of greatest celebrity, and of most importance in point of situation, had a preference in giving a distinguishing appellation to the adjacent parts of *Phrygia* and *Mysia*, which taken together, as far as the gulf of *Adramyttium*, formed a division of land sometimes called *Hellespontus*.

* Hobhouse, p. 688.

A great error in the Trojan question seems to have been that of expecting from a poet the accuracy required in a naturalist or a surveyor. The ancients were seldom very correct reckoners, nor so attentive to that exactitude of description and of details, which the exact sciences have made so common among the moderns. It is likely that none of the authors, who speak of the Troad, had themselves visited it, except Homer himself, and perhaps Strabo—and as to the latter, those who have travelled over much of the ground described by him, must have noticed how careless an observer he generally is, how much he depends upon the information of others, and how little his loose (though elegant) style, and his philosophical reflexions are adapted to the mathematical correctness required in a geographer.* It is not surprising, therefore, that Strabo's description of the Troad appears in many instances defective or inaccurate, when applied to the district around Kúm-Kale; and it is still less extraordinary, that a poet, however consistent he always is with himself, and with truth and nature; however personally acquainted he appears to have been with his scenes of action, and accurately descriptive in his general characteristics of places, should yet have disdained to hurt the effect of any particular action of his story, by rigidly confining himself to the bounds of possibility. The important inquiry is, whether Homer had this region in view for the scene of his poem, and if the chief landmarks agree, the fact cannot well be disputed, because we may fail in adjusting every allusion that is made in the Iliad to its topography.

The historians and geographers, who lived about midway between the Trojan war and our own times, can only be allowed to assist in ascertaining the opinions and traditions of that age, as to the position of the Troad of Homer. They prove that all antiquity assented to the claims of the inhabitants of the region itself, in regarding

* It is a misfortune that we are so often in doubt, whether Strabo is describing from personal knowledge, or merely compiling from others. There are some regions, which we know, from his own declaration, that he had visited, and others, where his accuracy equally proves it. But there is strong internal evidence of his never having travelled over the greater part of the countries he treats of.

the plain of the Mœnder, as the Troad of the poet, and they point out some remarkable changes which had taken place in those features, which are found liable to change in other places under similar circumstances. So far their evidence may be of use; but I should no more think of referring to the Greek inhabitants of the Troad in the time of Alexander the Great or of the Roman emperors, for every position and scene of action in the Iliad, than to the monks of Jerusalem for those in the history of Our Saviour. We possess the same Iliad which they did; and there seems no reason, why our judgments should not be as sound as theirs, and our opinions as correct.

After all that has been said upon the subject, the chief, and perhaps the only requisite is still wanting—an accurate survey of the country. In such an undertaking, particular care would be required in inquiring and noting the names of places, mountains, rivers, &c. both in Greek and Turkish; it ought to include all the region of *Ida* and the whole tract to the westward of *Adramyttium* and *Priapus;* to be accompanied by a diligent search for ancient inscriptions,* and by a notice of all the existing remains of antiquity.

The work, however, would require more time and labor and perseverance than travellers are usually disposed to bestow upon such an object. The numerous obstacles to which geodetical expeditions are subject in winter from the atmosphere and state of the country, from fogs, marshes and inundations, and the danger to which health is exposed from the heat and *mal-aria* of the summer season, are well known to those who have been engaged in such operations in these or similar climates: nor after these difficulties are surmounted, is it very agreeable to submit to the personal inconveniences, and that total want of comfort and accommodation, which at-

* The interesting inscriptions, which Dr. Clarke and other travellers have found in the parts of this region which have been visited, give reason to hope for equal success in the others.

tend the traveller in almost every part of Asia Minor; or to have to contend with the ignorance and absurd prejudices of a Turk, or to sit for the greater part of a day on the top of a snowy mountain, measuring the angles or filling up the outlines of a plan, or to remain for two or three hours decyphering and copying the half obliterated letters of some inscription, accidentally discovered, while the traveller's hungry attendants are urging his departure, and his nearest lodging is at several hours' distance. On the other hand, the political state of this district has been for a long time, and I believe still continues to be, very favorable to such an undertaking.

It can hardly be doubted that a survey of the Troad, correctly executed and well delineated, would be more useful and satisfactory to the admirers of the Iliad, than all that has been *written* upon the topography of Troy. Every reader might then refer to Homer and judge for himself, without the necessity of consulting either the opinions of modern travellers, or of the Greek and Latin writers of a middle age. In the mean time, as the opponents of Le Chevalier have had the advantage of numbers since the appearance of Mr. Gell's work, it may be fair to cast a few arguments into the opposite balance, without pretending to give any decided opinion upon the subject, until more exact information upon the topography has been acquired.

Upon this side of the question then it may be said, that taking it for granted that the war of Troy was a real event, having a reference to real topography, no other place has yet been shown that will combine even a few of the requisite features of the plain of Troy, whereas in the district which lies between Kúm-Kale and Burná-bashi, and in the surrounding region by land and water, we find the seas and mountains and islands in the positions which the poet indicates, and some of them with the same names. The features which do not accord so well with his description, are those which are the most liable to change in the lapse of ages, namely, the course and size of the rivers, the temperature and other peculiarities of the springs of water, and the extent and direction of the low coast where these waters join the sea. Instead of a river with two large branches, we meet with a broad torrent, reduced in the dry season to a slender brook, and a few stagnant pools, and we find a small perennial stream,

which instead of joining the former, is diverted into an artificial canal, and is thus carried to another part of the coast. But the diminutive size of some of the most celebrated streams of antiquity is well known to those who have travelled in Greece, and it must be remembered that in this instance it is a poet, who writes of a real scene, and is therefore obliged to magnify all those objects, which, without exaggeration, would be beneath the dignity of his verse. In regard to these changeable features therefore, it seems sufficient for a reasonable person still to find, at the end of three thousand years, two streams, which, if they do not now join, evidently did so in former times: to find the first of these streams, (which the poet describes as springing under the walls of Troy, from two sources, one tepid and smoking, and the other *in summer* cold as ice,*) rising at the foot of a hill commanding the plain, from two places, at one of which the water is at the temperature of 60° of Fahrenheit and emits much vapour in winter, and in the other is of a lower temperature, or at least is so considered by the natives,† and is gratefully cool in the heat of summer.

* Ἡ μὲν γὰρ θ' ὕδατι λιαρῷ ῥέει, ἀμφὶ δὲ καπνὸς
Γίνεται ἐξ αὐτῆς, ὡσεὶ πυρὸς αἰθομένοιο·
Ἡ δ' ἐτέρη θέρεϊ περ ῥοάων εἰκυῖα χαλάζῃ,
Ἢ χιόνι ψυχρῇ, ἢ ἐξ ὕδατος κρυστάλλῳ.

Il. X. v. 149.

† This I learn from Dr. Clarke, (Travels vol. 2. p. 109.) It suggests a question whether these fountains have not been in the same state of temperature in all ages, although vulgar opinion, or a love of fable may have ascribed to them a difference, which would not have been disproved even in the present day, without the help of the thermometer. The poet would probably adhere to the local tale, even though he had examined the fountains so minutely as to be of a different opinion. An inclination to mix truth with fiction, to believe whatever is marvellous or makes a good story, and still oftener to repeat it without believing it, has in all ages been a characteristic of the Greeks, and it is so still. It was the foundation of their mythology, and derived from the fertile imagination and poetical genius inherent in the nation. Thus Pausanias tells us, the Greeks feigned that Hercules dragged Cerberus out of Hell through a cavern at Cape *Tænarus*, though, (as he adds,) this cavern has not any

For poetry this coincidence appears sufficient, and in regard to the position of Troy itself, it seems quite enough to find a hill rising above the sources just mentioned, not only agreeing in all particulars with the kind of position which the ancients usually chose for their towns, but the only situation in this region which will combine all the requisites they sought for, namely, a height overlooking a fertile maritime plain, situated at a sufficient distance from the sea to be secure from the attacks of pirates, furnished with a copious and perennial supply of water, presenting a very strong and healthy position for the city, and for the citadel a hill beyond the reach of bowshot from the neighbouring heights, defended at the back by steep banks and precipices, surrounded by a deep valley and broad torrent, and backed and defended beyond the river by mountains, which supplied timber and fuel. That it was precisely such a situation as the ancients invariably preferred, might be shown from a great variety of examples, both in Greece and Asia: and it can hardly be doubted that a person, totally unacquainted with the Iliad, but accustomed to observe the positions of ancient towns, would fix upon Burná-bashi for the site of the city to which this region belonged.

It may be objected to this arrangement of the Trojan rivers and to this position of Troy—1. That the *Scamander* was the larger of the two streams, and consequently must be ascribed to the Méinder—2. That this name is itself a corroboration of the identity—3. That it is strongly confirmed by the words of a native of

subterraneous passage whatever. Thus travellers in Greece at the present day are continually amused with local fables resembling those of antiquity, repeated by all, but believed by scarcely any, and in general, least of all by those who live in the places from whence they originate.

The water of the springs of Burná-bashi seems to be nearly of the same temperature, of 60° all the year, and will consequently feel cool when the air is at 70° or 80°, and warm when it is at 40° or 50°. It has often occurred to me in Greece to find the same source which I had admired in the summer for its refreshing coolness, disagreeably tepid, and flat to the taste in winter.

the country, Demetrius of *Scepsis*, as quoted by Strabo,* and by the remarks of Strabo himself. It must be observed, however, that in the climate of Greece and Asia Minor, subject to great droughts in summer, a perennial stream of pure water, however diminutive, was of more importance than a large torrent, which, winding through low grounds, affords only water that is either turbid or stagnant.† We all know what importance the Greeks attached to the smallest sources, which furnished a constant supply of water. In this view, therefore, the rivulet of Burná-bashi was more likely than the Méinder to have been the *God Scamander*, and as being more peculiarly the river of Troy, may easily be supposed to have given name to the united stream, after its junction with the other branch. When Troy and its ruins had perished, when its site had ceased to be known; when the fountains of Berná-bashi had lost their fame and local importance, and the waters of its stream had been diverted into another channel, it seems not at all unnatural, that the name of Méinder should have been transferred from the united stream to the whole of the Easternmost branch throughout its entire course from the summit of *Ida* to the embouchure in the *Hellespont*, and that the name of *Simoeis* should have become obsolete. There are many instances of a change of names in the rivers of Greece

* Ἐμπειρος δ' ὢν τῶν τόπων, ὡς αν ἐπιχώριος ἀνὴρ ὁ Δημήτριος, τότε μὲν οὕτως λέγει περὶ αὐτῶν. Ἐστι γὰρ λόφος τις τῆς Ἴδης Κότυλος· ὑπέρκειται δ' αὐτος ἑκατόν που καὶ εἴκοσι σταδίοις Σκήψεως· ἐξ οὗ ὁ τε Σκάμανδρος ῥεῖ καὶ ὁ Γρανικὸς καὶ Αἴσηπος.

Strabo, l. 13. ed. Casaubon, p. 602.

In another place, p. 597, Strabo says the *Scamander* divided the territory of *Cebrene* from that of *Scepsis*.

† The lowest state of the Grecian rivers is not in July, as the reviewer of Mr. Gell's book in the Edinburgh Review, No. 12. p. 274. supposes, but just before the autumnal rains, and if these are not copious, sometimes even so late as December and January. In July the snows are not all melted in the mountains.

from one age to another, and an example of a transmutation of name in two branches of the same stream, under circumstances which cannot so easily be accounted for as in the rivers of the *Troas*, is to be found in *Thessaly*, where the river called *Apidanus* by Herodotus and Thucydides is undoubtedly the same as the *Enipeus** of later writers, whose *Apidanus* is at twelve miles distance, and joins the other stream not far from the confluence of the united river with the *Peneus*. The word Méinder, too, it must be observed, is still applied to two other rivers on the West coast of Asia Minor, the *Cayster* and *Mæander*, and, like the names Don and Don-au,* applied to so many of the rivers of Europe, seems to be a generic word belonging to the language of this part of Asia, before the time of the Greek colonies, and of which *Scamander* and *Mæander* were the Greek forms.

Strabo is a witness that the coast of the Troad at the mouth of the river had gained considerably upon the sea. It would be surprising, indeed, if a phænomenon so common in other places, under like circumstances, had not taken place upon a coast, where every requisite favors it, and where it is probable that this operation of nature has been further assisted (instead of prevented, as has sometimes been supposed,) by the current of the Dardanells, which causes an eddy in many points of the coast of the Hellespont, proportioned to its own rapidity. It may surely be allowed therefore, in adjusting the Homeric topography, to suppose the marshes and low land near the mouth of the river to be of a formation, subsequent to the time of the Trojan war.† In trying to identify the *Scamander* and *Simoeis* of Homer, Strabo confesses

* The Greeks made *Tanais* out of Don, and the Romans *Danubius* out of Donau.

† The depositions at the mouth of the *Mæander* have removed the coast to a considerable distance from *Miletus*, *Priene*, and *Myus*, which were formerly maritime cities, and Chandler thought the same thing had happened to *Bargylia* and *Caryanda*, whose position seems beyond the influence of that river. It is impossible to reconcile the topography of *Thermopylæ* and the neighbouring district with the description of it, given in the sober prose of Herodotus, without previously supposing, that all the lower part of the plain is of recent formation, and that the *Spercheius* has added six miles to the length of its ancient course.

himself puzzled. This is not surprising. An intelligent native of the country informs him that the *Scamander* springs from a single source in the same summit of Mount *Ida*, which gives rise to the *Granicus* and *Æsepus:* On the other hand, he finds Homer's fountains of the *Scamander* quite in a different place; but remarking, that they have no communication with the river then called *Scamander* by the natives (the Méinder) he is obliged to reconcile the difficulty, by supposing either that they were supplied by a subterraneous communication from the *Scamander*, (Méinder), or that they were considered the fountains of the *Scamander*, because they were near it.* As neither of these suppositions are very plausible, it seems more easy to imagine that the name of *Scamander* had been applied before the time of Strabo to the Easternmost branch, formerly called *Simoeis*. The geographer remarks also, that there were no hot waters in his time at the Homeric fountains of the *Scamander*, and supposes they had failed in the lapse of time. Their condition, therefore, seems to have been the same in his time as it is now.

In Ptolemy the order of names argues only that which appears sufficiently from Homer, namely, that the *Simoeis* was the Easternmost branch of the river, and it will therefore equally support the hypothesis advanced in the preceding pages, or the opinion of those, who take one of the streams which run into the Méinder from

* After citing the well-known description of the fountains from the 22d book of the Iliad, he says,

Οὔτε γὰρ θερμὰ νῦν ἐν τῷ τόπῳ εὑρίσκεται, οὔθ' ἡ τοῦ Σκαμάνδρου πηγὴ ἐνταῦθα, ἀλλ' ἐν τῷ ὄρει· καὶ μία, ἀλλ' οὐ δύο. Τὰ μὲν οὖν θερμὰ ἐκλελεῖφθαι εἰκός· τὸ δὲ ψυχρὸν κατὰ διάδοσιν ὑστερεῖν ἐκ τοῦ Σκαμάνδρου κατὰ τοῦτο ἀνατέλλειν τὸ χωρίον, ἢ καὶ διὰ τὸ πλησίον εἶναι τοῦ Σκαμάνδρου, καὶ τοῦτο τὸ ὕδωρ λέγεσθαι τοῦ Σκαμάνδρου πηγήν· οὕτω γὰρ λέγονται πλείους πηγαὶ τοῦ αὐτοῦ ποταμοῦ.

Strabo Geog. lib. 13. p. 602.

the Northward to have been the *Simoeis*, and Troy consequently to have been upon the heights towards the Upper Dardanells.*

The words of Pliny† warrant the conjecture, that the waters of the Troad were in the same state in his time, as they are at the present day, namely, a new mouth of the *Scamander* to the South of *Sigæum*, formed by an artificial canal, and the old *Scamander*, at the mouth of the Méinder.

Dionysius Periegetes, in two passages where he speaks of the *Xanthus* and *Simoeis*, designates the latter by the epithet of Idæan, thus affording an argument, that it was the Méinder, the only stream on this side, which has its sources in the highest parts of the mountain. It may be asked how it happens, that these three authors call this branch of the river *Simoeis*, at a period, when we have already supposed it to have been known in the country by the name of *Scamander*. The answer would be, that as the name of *Simoeis* must, upon the supposition already advanced, have then been obsolete, these writers must have spoken of the Homeric *Simoeis*, which was the more likely, as they were the authors of mere compilations, and in all probability had never been upon the spot. But it must be allowed, that very little reliance can be placed upon such information.

* Δάρδανον
Σιμόεντος ποταμοῦ ἐκβολαί
Σκαμάνδρου ποταμοῦ ἐκβολαί
Σίγειον ἄκρον
Ἀλεξάνδρεια Τροάς.
Ptolem. Geog. lib. 5. c. 2.

† "ipsaque Troas Antigonia dicta, nunc Alexandria, colonia Romana. Oppidum Nec. Scamander amnis navigabilis, et in promontorio quondam Sigæum oppidum. Dein portus Achæorum in quem influit Xanthus Simoenti junctus, stagnumque prius faciens, Palæ-Scamander."
Plin. Nat. Hist. l. 5. c. 30.

There are some other points upon which we cannot institute a comparison between the Homeric topography and the actual state of the country, until we are in possession of an accurate survey of the whole region. Until the levels have been examined, no well-founded conjecture can be made as to the line of coast in the time of the Trojan war, and the probable direction of the river in the lower part of its course. The levels, also, will best determine how far from the sea the two streams may have joined in former ages, and in what part of the ancient line of coast the mouth of the river is likely to have been.

When we have a more perfect knowledge of the country, some of those features of the Homeric topography, which are not of a nature to undergo much change in the lapse of time, may be more clearly recognised, and it may then also be determined, whether any of the streams which run into the Méinder from the northward are sufficient in size, or length of course, or *permanence*, to be the *Idæan Simoeis*. It may then perhaps be admitted that Dr. Clarke's conjectures are just—that the river of Kalifát is the *Simoeis*, and that the springs of Burná-bashi were only called the sources of the *Scamander*, as discharging their waters into that river. In the present view of the question, however, it appears difficult to believe, that a river, stagnant in the month of March,* as Dr. Clarke describes the Kalifáth, should have been the *Simoeis* of Homer; and it seems almost necessary to conclude that if the Méinder *must* be the *Scamander* of Homer, there is nothing left for it but to make the Thimbrek the *Simoeis*.

It has been said that the distance of Burná-bashi from the sea is irreconcileable with the events in the Iliad,† which took place on the day of the death of Patroclus, for that if Troy was at Burná-bashi, the Greeks having twice pursued the enemy to

* The very season in which the streams of this country are at the highest, as Dr. Clarke himself experienced in crossing the Méinder.

† Bryant's Observations on Le Chevalier, p. 2, 3, 4. Edinburgh Review, No. 12. p. 237.

the walls of the city, and having been twice driven back again to their camp, must have fought over a space of forty or fifty miles in one day. But supposing the distance from the coast to Burnâ-bashi to be now ten miles, we must first deduct, in order to calculate the space passed over on that day, the new land, which Strabo in his time reckoned at 6 stadia, together with the breadth of the Grecian encampment, which we may suppose to have been considerable, as the Greeks were pressed for room, and drew up their ships on the shore in several lines.* We cannot reckon less than two miles for these two deductions, which will reduce the distance fought over to 32 miles, a feat not impracticable for combatants who moved in chariots. But even if such an exertion were beyond the powers of men in these degenerate days, it was not so extraordinary an action for heroes, who could hurl a rock, which two men could not lift, even in the days of the poet;† who could distinguish a voice from one end to another of a camp, 3 or 4 miles long;‡ who could make themselves heard from the centre to either wing of it;§ who could build a complete fortification with walls and towers, and a palisaded ditch in a single day;‖ or who could see so clearly, that Helen is able from the walls of Troy to point out and minutely describe all the leaders of the Grecian host, when the whole of the Trojan army lay between.¶ It is evident that all these are fictions, which the muse allows and encourages, and they are connected with some of the features of the Iliad, which delight and astonish us the most. At one time the poet found it convenient to magnify beyond possibility, the common occurrences of war, at another to bring together the actions of an extensive field, in order to present them to view in one continued scene.

* Οὐδὲ γὰρ ἔδδε, οὐδὲ πῃ ἔσθ' ὑπονήσατο πάσας;
Ἀργαλέος δ' ἦεν χαλεπὸν στείνος τε λαοί.
Τῷ ῥα πεφοβέσσας ἔρυσαν, καὶ πλῆσαν ἁπάσης
Ἠϊόνος στόμα μακρὸν, ὅσον συνείγαθον ἀχαιοί.

Il. Η. v. 33.

† Il. Ε v. 303. Υ v. 286. ‡ Π v. 77. § Θ v. 222. ‖ Η v. 436, 465. ¶ Γ v. 178.

It would not be fair to conclude by a parity of reasoning, that Homer has magnified the scene as well as the actions of the war, and that Troy might therefore have been a small place, situated in a narrow district. The Trojan war is an event which we cannot disbelieve, without undermining the whole fabric of ancient history. Being an expedition undertaken by the united forces of all the states of Greece against those of Asia and Europe, from *Paphlagonia* to *Pæonia*, the numbers engaged on both sides (without referring to Homer or to the opinions of antiquity) cannot be estimated at less than a hundred thousand, and such being the numbers, we cannot allow them a space smaller than that between Kúm-Kalè and Burná-bashi for their encampments and military operations.

Hobhouse p. 829. "*Oda or chamber of Janissaries,*" should be Ortá or regiment of Janissaries.

p. 834. *note.* "*Many Pashas are nick-named.*" This is not correctly stated: many Pashas have nick-names applied to them, but this is the vulgar, not their real appellation.

p. 837. "*The English palace was built at the expense of the Sultan.*" Partly at the expense of the Sultan, he should have said. Though much for the Turkish government to give, their share was but a small part of the whole cost.

p. 871. *note.* Respecting the column on the island at the entrance of the Black Sea, commonly called Pompey's Pillar, the words of Meletius will not bear any other interpretation than that it had fallen into the sea.

p. 939. The golden gate, which Mr. H. says he did not see, because he could not gain admission into the Castle of the Seven Towers, is perfectly apparent on the outside. It is filled up with masonry, and thus forms a part of the modern walls.

p. 983. Not having been at Constantinople since the time of the events which form the subject of the latter part of Mr. H.'s fifty-first chapter, I have no right to throw any doubt upon his narrative of the late revolution from my own personal knowledge, yet I have some cause for believing that he would have found reason to distrust the accuracy of many parts of his information, if he had taken more pains to consult persons now in England, who from their official situations, or longer residence, had better means of attaining to the knowledge of facts. A similar precaution might perhaps have induced him to place less confidence in M. Pouqueville in describing another part of Turkey.

p. 989. Iusúf was raised to the office of Grand Vezir from the *pashalik* of Erzrúm, and was again Pasha of that province in the interval between his two vizirats.

p. 1056. *Γ* before *ε* and *ι* is not sounded like our *y*, but has the same guttural sound as in other situations. It is evident that this sound depends as to softness or hardness upon the nature of the vowel-sound which follows. Hence in vulgar pronunciation the *γ* before *ι* is sometimes slurred over so as to be dropt entirely, as in *ἅγιος*, often uttered *áios* instead of *ághios*, its proper sound.

p. 1062. Mr. H. has here given a good argument in favor of the diphthongal sound of *ΕΙ* among the ancients from a passage in Cicero, but his example of this sound in the French *plein* seems not happily chosen. In that word the *ei* are lost in the nasal sound of the final n.

ΕΥ. I cannot conceive that the Hellenic sound of this diphthong at all approached the English eu, which is equivalent to the Romaic diphthong *ιού*; on the contrary, it strikes me that the Romaic sound of *ΕΥ* is nearly correct, for Eurus in the mouth of an Italian, and *Εὖρος* in that of a modern Greek, differ but slightly. The former is perhaps nearest to the Hellenic.

OI. English school-masters generally direct the οι to be sounded like *oy* in English, not like the *oi* in *soin, besoin,* which at all events are bad examples of the proper diphthongal sound of οι, on account of the nasal n, which absorbs or distorts the sound of the ι.

p. 1063. Supposing the *OT* to have been a combination of the Italian O and U, or the lengthened form of the *T* psilon, as seems very probable, it will still be very unlike our *ou* in *plough,* as Mr. H. supposes; our *ou* is the short or diphthongal form of the Italian *au.*

p. 1071. In the specimens of Romaic contained in this and the following pages, Mr. H. has omitted the accents, "*because it was found difficult to print them correctly from any London press.*" Yet he allows they are "*exactly similar to those of the Ecclesiastical Greek,*" in his specimen of which he has inserted the accents. In fact it might as well be said, that it is difficult to print any Greek accents whatever at a London press, accents being the same in Greek of all ages, and their position, at least in all printed Romaic prose, governed by the same rules as in Hellenic. Deviations are only found in poetry, and a few in vulgar utterance, &c.

It has already been observed, that there is no such thing as an Ecclesiastical Greek distinct both from Hellenic and Romaic. The idea seems to have arisen from M. Kodriká (Observations sur les opinions de quelques Hellenistes touchant le Grec moderne), who is pleased to consider the Ecclesiastical or style used in the acts of the Patriarchal court, not as *distinct* from the *modern Greek,* but as one of the four styles of *Romaic,* the other three being the political, commercial, and literary. M. Kodriká also reckons, thirteen spoken dialects—

1. Trebisond and the Black Sea.
2. Constantinople and the adjacent parts of Thrace.
3. Nicomedia and Asia Minor as far as Mytilene.
4. Macedonia.

5. Thessaly.
6. Athens, Greece, and North of Peloponnesus.
7. Laconia.
8. Ionian Islands.
9. Ægean Sea.
10. Chios.
11. Crete.
12. Rhodes.
13. Cyprus.

1084. "*I have now before me Erophile, a pastoral drama.*" The reader will decide from the description I have given of Erophile, in page 117 of this volume, whether it has any pretensions to the character of a pastoral drama. I certainly took it for a most bloody tragedy.

Among the large schools of Greece, Mr. H. speaks of one at Aia-Balé, and another at Kidognis; but it happens that these are one and the same place, Aivalí being the Turkish, and Kidhoniés (*Κυδωνιαὶς, the quince-trees,*) the Greek name of a town on the coast of *Æolis*, opposite the Muskonisiá, the ancient *Hecatonesi*. Aivalí and *Κυδωνιαὶς*, moreover, are words of the same import, Aivá being *quince* in Turkish.

p. 1085. "*ΟΜΗΡΟΥ ΙΛΙΑΣ ΜΕΓΑ. ΒΑΘΗΘΕΙΣΑ ΠΑΛΑΙ ΕΙΣ ΚΟΙΝΗΝ γλῶσσαν*, &c." Is it possible that Mr. H. did not perceive that *ΜΕΓΑ. ΒΑΘΗΘΕΙΣΑ* is a misprint for *ΜΕΤΑΒΑΘΗΘΕΙΣΑ, translated?*

p. 1090. It is a mistake to suppose that all the varieties of Romaic metre are made applicable to particular tunes and dances; the 15 syllabled verse, which has double rhymes, is indeed appropriated chiefly to songs, but that which does not rhyme at the eighth syllable, and which is the commonest of all the Romaic metres, may be considered (as Lord Byron has remarked,) the heroic measure of the modern Greeks.

p. 1092. In this song from M. Pouqueville, the βοῦ is a mistake for σοῦ—νοιάζεσε, which Mr. H. thought might possibly be from *ennuiez*, is ἐννοιάζεσαι, *you are troubled*, from ἔννοια, *care*, the initial ε being elided after the vowel of μὴ.

p. 1095. "*Crusius travelled from the year* 1394 *to* 1427." Crusius never travelled in Greece. He was a German professor, whose information was all derived from his correspondence with the Greeks.

p. 1151. This fac-simile of Ali Pasha's letter is very creditable to the engraver, but neither Mr. H.'s printed copy, nor his translation of it, are exact. It is not addressed to three persons, as Mr. H.'s translation implies, but to two, viz. to Jacob Bey, Alái Bey of Kárleli, and to the deputy of Joseph Aga, Ali Pasha's treasurer, not to Joseph Aga himself. Alái Bey is a military office—Alái in Turkish is *order, arrangement, marshalling*—Βραχως is Βραχώρι in the original—ἔρχονται αὐτοῦ, is literally *come thither*, but should be translated in English *go thither*, instead of *come hither*, as Mr. H. makes it—περισκιτσιν (there is no such word in Romaic), is περιποίησιν (compliments)—Τηπήλιτης, which Mr. H. supposed to be the secretary's name, should be Τεπελένι, the place from whence the letter was written. In the transverse writing at the top, πιγείνη is πηγένουν in the original—ἀτόστου does not mean "*even without him*," but *himself*. The tenor of this part therefore is not as Mr. H. makes it, but as follows: "Iakúb Bey, you must send your brother; and the deputy of the treasurer (must go) himself; let them accompany (the Englishmen) as far as Mesolónghi." There are several errors of single letters in Mr. H.'s Greek copy, which are not worth noticing.

APPENDIX II.

MODERN GREEK PROVERBS.

It has often been remarked, that nothing helps to give a more correct estimate of the genius of a nation, than the proverbs of the common people; but it is no less true, that they lose a great part of their wit and nationality in a translation. I have here subjoined some of those, which are in use among the Greeks. Being seldom written, they may be considered as perfect specimens of the vulgar dialect, and the fairest which could have been chosen for the purpose of showing, that Romaic words, in their transmutation from Hellenic, have generally followed a systematic mode of change, and that the modern language is in many respects rather a dialect of Hellenic than a separate tongue, or a corrupted jargon.

1. *Ὁ Θεὸς ἀργεῖ, ἀλλὰ δὲν λησμονεῖ.*
   God delays, but does not forget.
2. *Ἡ καλὴ ἡμέρα ἀπὸ τὴν αὐγὴν δείχνει.*
   The fine day shows itself in the morning.

1. δὲν from οὐδὲν, by dropping the vowel-sound in the beginning.

3. *Τὰ φέρει ἡ ὥρα, χρόνος δὲν τὰ φέρει.*
An hour (sometimes) brings to pass what a year does not.

4. *Ὁ πάθος εἶναι ἰατρὸς.*
The disorder is a physician.

5. *Μὴν' ρώτηξης τὸν ἰατρὸν, μόνον ρωτᾶ τὸν πάθον.*
Consult not the physician, but the disorder.

6. *Ὁ τρελὸς τὸν βουρλισμένον σὰν τὰ μάτιατου τὸν ἔχει.*
The fool loves the fool like his own eyes.

7. *Ἄργυρο τὸ μίλημα, χρυσὸ τὸ σιώπα.*
Discourse is silver, silence is gold.

8. *Οἱ πολλοὶ καραβοκυραῖοι πνίγουν το καράβι.*
Many commanders sink the ship.

9. *Ὅταν τὸ σπίτι τοῦ γειτονός σου καίεται, πάντεχε καὶ τὸ δικόνσου.*
When your neighbour's house is on fire, look to your own.

10. *Ἡ νύμφη στὰ πεθεριακὰ χωρὶς γαμβρὸν τί θέλει;*
What has the bride to do at her father-in-law's house without the bridegroom?

11. *Τοῦ παιδιοῦ κοιλιὰ κοφίνι καὶ τρελὸς ὁποῦ τοῦ δίνει.*
The child's belly is a basket, and he is a fool who gives it (food without measure.)

3. *Τὰ* for *Ἅ, those which*—a vestige of the Ionic dialect.

5. *ρώτηξης* for *ἐρωτήσῃς.*

6. *τρελὸς, fool,* from H. *τραυλὸς, balbus, traulus.*—*βουρλίζω, I am silly or mad,* seems to be from the same etymon as the low Latin and Italian *burlare,* to play.

7. *σιώπα,* the imperative of *σιωπάω,* used for a substantive.

8. *καράβι, ship,* from H. *κάραβος,* in allusion, perhaps, to the similarity of shape between the high sterned vessels, which are still in use at Constantinople, &c. and the shell of a lobster.

9. *σπίτι* for *σπίτιον,* from Latin *hospitium.*
πάντεχε, expect, for *ἀπάντεχε,* from H. *ἀντέχω, relineo, duro.*

12. *Πές το, πές το*—τὸ κοπέλι ἔκαμε τὴν γριὰν καὶ θέλει.
Ask for it, ask for it—(thus) the child makes the old woman willing, i. e. the parent yields at last to the child's importunity.

13. Ἄλλα τὰ μάτια τοῦ λαγοῦ κ' ἄλλα τῆς κουκουβάγιας.
The eyes of the hare are of one kind, and those of the owl of another.

14. Ἀλλοῦ τὰ κακαρίσματα καὶ ἀλλοῦ γεννοῦν αἱ κόταις.
The hen cackles in one place and lays her egg in another.

15. Τὰ κερνᾶς χάνεις, καὶ τὰ χρουστᾶς πληράνεις.
What you spend you lose, and what you owe you pay.

16. Κάθισε στραβὰ καὶ κρίνε ἴσια.
Sit crooked (if you will) but judge strait.

17. Μὴν ἀκοῦς ἕναν καὶ νὰ κρίνῃς δύο.
Do not hear one and judge two, i. e. hear both sides.

12. *Πὶς, tell*, from H. εἰπὲ, *dic*, by dropping the initial vowel-sound, and adding the paragogic *ς*.
κοπέλιον, *child*, fem. κοπέλα, qu. from H. κόπτομαι, *plango*, unde κοπτὸς, *planctus*. In the middle Greek, κόπελος meant a bastard child, in opposition to γνήσιος. This meaning is now obsolete, but it suggests, that it may have been from the Latin *copula*, which, according to Vossius, is by metathesis, from πλοκὴ.
γριὰν for γραῖαν, or γρέαν—by converting the *έα* into *ιά*, with the accent on the last syllable, as in μηλιὰ, *apple-tree*, from H. μηλέη, συκιὰ, *fig-tree*, from H. συκέη.

13. κουκουβάγια, *owl*, from H. κικκαβαῦ, *the cry of the owl*.

14. καρκάρισμα, *cackling*, from H. καρκαίρω, *sonitum do, tremo*—κόταις, *hen*, from H. κόττος, *gallus*, from κότος, *ira*, on account of its pugnacious qualities, or according to Hesychius, διὰ τὸν ὑπὸ τὴν κεφαλὴν (κόττην) λόφον. Κόττη, *head*, seems likewise to be the root of some other Romaic words, as κούτελον, *forehead*—κουτούνιον, *the back part of the head*—κουτζουνάδα, *the head or seed-vessel of the poppy*.

15. κερνάω, *I mix, pour out*, formed from H. κεράω, by the insertion of *ν* between the liquid *ρ* and final *ω*. See page 27.
χρουστάω, *I am in debt*, is formed by changing the first *ω* of the H. χρεωστέω into *ου*, and its *έω* into *άω*, both common conversions. See page 27.

18. *Στᾶν ἁμαρτωλῶν τὴν χώραν ἄδικος κριτὴς καθίζει.*
In the town of Sinners, the Unjust sits in judgment.

19. *Ὁποῦ φτεῖ τὸν οὐρανον φτεῖ τὰ μούτρατου.*
He that spits against Heaven, spits in his own face.

20. *Τ' ἄλογον, ποῦ χαρίζουσι στὰ δόντια μὴν τὸ βλέπῃς.*
Do not look at the teeth of the horse which is presented to you.

21. *Τὸ μεγάλο ψάρι τρώγει τὸ μικρὸ.*
The great fish eats the little one.

22. *Τὸν ξένον εἰς τὸ σπίτισου γιὰ μαρτυριὰν τὸν ἔχεις.*
The stranger in your house is a witness against you.

23. *Ὅταν σοῦ λέγουν πῶς μεθᾷς, βάστα τὸν τοῖχου, πήγαινε.*
When they tell you that you are drunk, hold by the wall, and go on, i. e. yield to public opinion.

24. *Ἄμαθος βρακὶ 'ν' ἐφόρισε κάθε πάτημα τὸ 'θώρισε.*
When the unpractised puts on breeches, he looks at them every step.

25. *Στραβὸς βελόνι ἐγύρευε μεσὰ στὸν ἀχυρῶνα,*
Καὶ ὁ κουτζοχέρας ἔκαμε καλάθι νὰν τὸ βάλῃ.
The blind man sought for a needle in the straw-loft,
And the man with lame hands made a basket to put it in.

19. *φτεῖ* for *πτεῖ*, for *πτυεῖ*. For the change of φτ for πτ, see pages 6 and 50,—*πτεῖ* for *πτύει* is a vulgar contraction, like that of *ἀκοῦς* for *ἀκούεις*, in No. 17.
μούτρον, μαύτζονον, μούτη, or *μούρι, face*, is from *μύτη*, the Romaic word for *nose*, the etymon of which is the *same as* that of *μύξα, mucus*, viz. *μύω, compremendo claudo*. The low Latin *musum*, the Italian *muso*, and French *museau*, have all the same origin.

21. *ψάρι* for *ὀψάριον*, by the usual Romaic apocope at either end.—*ὀψάριον*, from *ὀπτομαι*, meaning properly any meat eaten with bread, was applied to fish in particular, at a remote period. See Athenæus, l. 9. c. 35. ed. Schweigh.

24. *ἐφόρισε*, the 3d person imperfect of *φορῶ, I put on, wear*—*ἐθώρισε* from *θωρῶ*, from H. *θεωρέω*.

25. *κουτζοχέρας*. This nominative is formed from *χώρ*, according to the usual method in imparisyllabics—*κουτζός*. I am ignorant of the etymology of. *Νὰν τὸ βάλῃ*—the preposition is here separated from the compound verb *ἐμβάλλω* or *ἐμβάζω*, or *ἐμπάζω*, and attached to *νὰ*.

26. *Τὸ καλὸ ἀρνὶ βυζαίνει δύο μανάδες, τὸ κακὸ οὔτε τὴν μάναντου.*
The good lamb sucks two mothers, the bad not even its own.

27. *Μὲ τὸν δικόντου φάγε καὶ πίε καὶ πραγματιὰν μὴ κάμνῃς.*
With your relation eat and drink, but have no traffic.

28. *Μὲ τὸν καλλήτερόντου φάγε καὶ πίε καὶ νηστικὸς ἀσήκα.*
With your superior, eat and drink, and rise with an appetite.

29. *Κάθε ψεύστης ἔχει καὶ τὸν μαρτυράτου.*
Every liar has another for a witness.

30. *Ὁ φρόνιμος ἂν γελασθῇ σ'ὀλίγον δὲν γελιέται.*
If the wise man be deceived, it is not by a trifle.

31. *Ὁ ξένος ἀναπαύει μὰ δὲν θεραπεύει.*
The stranger rests, but is not cured, i. e. he cannot be quite himself till he returns home.

32. *Βασίλη τίμα τὸν παπὰ καὶ σὺ παπὰ ἔχε γνῶσιν.*
Basil honor the priest, and you too, priest, have prudence.

33. *Παλαιὸς ἐχθρὸς φίλος δὲν γίνεται.*
An old enemy will never be a friend.

34. *Ξάστερος οὐρανὸς, ἀστραπὴν μὴν φοβᾶσαι.*
The sky is serene, fear not a thunder-storm.

35. *Ἀπὸ χεῖλι βγαίνει λόγος καὶ εἰς χιλίους καταντεύει.*
The word comes forth from the lip and arrives at thousands.'

28. *ἀσήκα*, the imperative of ἀσηκάω, the same verb as ἀσηκόνω of which σηκόνω is the more common form.

30. *γελιέται*. The circumflexed verb in ἀω is here converted into one in ίω, for the declension of which in the passive, see p. 28.

34. *Ξάστερος* or *κατάστερος*, *serene*, from ξε or κατὰ, and H. στορέω or στρώννυμι.

35. A play upon the word *χεῖλι—βγαίνει* for *βγαίνει*.

36. *Ἄκουσά σε κ' ἤβρωσα, εἶδασε καὶ ξίβρωσα.*
I heard you and was sick, I saw you and was well.

37. *Κάλλιον τὸ σημερινὸν αὐγὸν παρὰ τὴν αὐριανὴν κόταν.*
Better to-day's egg than to-mórrow's hen.

38. *Τὰ 'δικάστου ἀμπέλια φράζε καὶ τὰ ξένα μὴν γυρεύῃς.*
Fence your own vineyards and covet not your neighbour's.

39. *'Οπ' εἶναι ἀπ' ἔξω τοῦ χοροῦ πολλὰ τραγούδια ξέρει.*
He that is out of the dance knows many songs.

40. *Τρεῖς ἡμέραις εἶν 'τὸ θαῦμα καὶ τρεῖς τὸ παραθαῦμα.*
A wonder lasts three days, and a miracle three days.

41. *'Οπού 'ναι καλορρίζικος, γεννᾶ καὶ ὁ κάκοτός του.*
For him who is lucky even the cock lays eggs.

42. *Ὅταν βυθάνῃς καὶ δὲν βάνῃς, πάντεχε τὸν πάτον πιάνεις.*
When you take out and do not put in, expect to reach the bottom.

36. The supposed exclamation of a man, who is disappointed in seeing a woman's face, after having admired her figure. *Ἤβρωσα* the past tense of ἰβρόω, from H. ἴβρω, *sudo*, by the usual insertion of *ν* before the *ω* pure, like *χάνω*, *I lose*, from H. *χάω*, *vacuus sum* &c. See other instances in pages 27, 35.
ξίβρωσα is for ἐξίβρωσα, literally *I unsweated*.

37. *αὐγὸν*, *egg*, from H. ὠὸν, by converting *ω* into *αυ*, and inserting *γ* between the vowels, as in κλέγω, from H. κλαίω, and many others.

38. *φράζω* from H. φράσσω, like *τάζω*, *I promise*, *vow*, from τάσσω, and *ταράζω*, *I disturb*, from *ταράσσω*. From H. γῦρος, *circulus*, *ambitus*, are derived *γυρίζω*, *I turn*, *return*, and *γυρεύω*, *I seek*, *desire*.

39. In Greece, dancers very commonly sing at the same time. *Τραγούδι* is from H. *τραγωδία*, by taking the neuter termination, and changing the *ω* into *ου*, the commonest of all the R. conversions.
ξέρει for ἐξέρει, or ἐξεύρει, from ἐξεῦρον, 2d aorist of ἐξευρίσκω, *invenio*.

42. *πιάνω*, *I take*, from H. πιάζω, *vexo*, *prehendo*—*πάτος*, *bottom*, from H. πατέω, *calco*, whence the H. πάτος, *callis*.

43. *Ὅποιος καίει μὰ τὸ ζεστὸ, φυσάει καὶ τὸ κρυὸ.*
He that has been burnt by the hot, blows even upon the cold.

44. *Τὶ θὲς τὸ χρυσὸ βατζέλι καὶ νὰ φτῆς τὸ αἷμα μέσα.*
What profits the golden vessel to spit blood into.

45. *Ὁποῦ τρώγει λινοκούκι τρώγει τὸ ποκάμισότου.*
He that eats flax-seed, eats his shirt.

46. *Ὅσος εἶσαι πάντα φαίνου καὶ κομμάτι παρακάτω.*
Always appear what you are, and a little below it.

47. *Πάρεμε ὅταν μ' εὗρῃς, γιὰ νὰ μ' ἔχῃς ὅταν θέλεις.*
Take me when you find me, that you may have me when you want me.

48. *Μίας στιγμῆς ὑπομονὴ δέκα χρόνων χουζοῦρι.*
A moment's patience is (sometimes) a ten years' comfort.

49. *Ἡ Ἀλήθεια εἶναι μαλώτρα.*
Truth is a quarrelsome person.

50. *Ἢ χορέψετε καλὰ ἢ ἀφῆτε τὸν χορὸν*
Either dance well or not at all.

44. *βατζέλι*, from Latin *vas*, the etymon also of vascello, vaisselle, vessel, &c.

45. *κούκι*, *bean or grain*, from H. *κόκκος*, by two usual changes.
ποκάμισον for *ὑποκαμίσιον*. The *κάμισον* and *ὑποκαμίσον* were two articles in the dress of the Greek monks—the *κάμισον* being so called either as being the chamber-dress, from *κάμα*, *chamber*, from L. *camera*, or as being the working-dress, from H. *κάματος*, *labor*.

46. *κομμάτιον*, *a little bit*, from H. *κόμμα*.

47. *πάρε* aorist imperat. of *πέρνω*, *I take*.

48. *χουζοῦρι*, a word borrowed from the Turkish.

50. *ἀφῆτε*, *quit*, for *ἀφίνετε*, from *ἀφίνω*.

51. *Πίτα, 'ποῦ δὲν τρώγεις τί σε γνοιάζει ἂν καίεται.*

The pie that you are not to eat, what care you whether it is burnt.

52. *'Η ξένη ἔγνοια γηράει τὸν σκύλον.*

The dog is worn out in the care of another's property.

53. *'Αξίζει ὁ ἕνας γιὰ ἑκατὸν καὶ ἑκατὸν οὔτε ἕνα.*

One man is (sometimes) worth a hundred, and a hundred (sometimes) not worth one.

54. *Ἕνας ζουρλὸς ρίχνει τὴν πέτραν εἰς τὸ πηγάδι, καὶ ἑκατὸν φρονιμοὶ δὲν τὴν εὐγάζουν.*

One fool throws a stone into the well, and a hundred wise men cannot take it out.

55. *Τὰ, ὡς δὲν θέλεις, γίνονται, θέλε τα καὶ ὡς γίνονται.*

Those things which happen as you do not wish, wish for them as they happen.

56. *Ἔσυρ' ὁ κλέπτης τὴν φωνὴν, νὰ φύγῃ ὁ οἰκοκύρις.*

The thief raised his voice to make the master of the house run away.

57. *Ὅπως στρώσει καθένας, θὰ κοιμηθῇ.*

Every one will sleep as he makes his bed.

51. *γνοιάζει* for *ἐγνοιάζει*, from H. *ἔννοια, cura*, by dropping the initial slender vowel, (see p. 50.) and prefixing *γ* to the liquid, as in *γνέμα, nod*, from H. *νεῦμα*—*γλείφω, I lick*, from H. *λείχω*, which change *ευ* also common in H., as *γνόφος* for *νέφος*, *γνόω* for *νόω*, &c.

Πίτα and pie seem to be the same word.—It was so called, perhaps, by the lower Greeks, because it resembled the cakes of pitch (*πίττα*), which were formed in cauldrons, by mixing the raw resin with vinegar, and coagulating it. See Plin. Hist. Nat. l. 16. c. 11.

54. *ζουρλὸς* has probably the same origin as *βουρλίζω*, and *burlare*.

56. *σύρνω*, from H. *σύρω*, by the insertion of *ν* after the liquid, has a great variety of applications in Romaic. This proverb alludes to those, who accuse others, to prevent accusation against themselves.

58. *Τῶν ακριβῶν τὰ στάμενα σὲ χαροκόπου χέρια.*
The riches of misers (fall) into the hands of the spendthrift.

59. *Ὅπ' ακοῦς πολλὰ κεράσια, βάσταινε μικρὸ καλάθι.*
Where you hear of many cherries, carry a small basket.

60. *Τοῦ ἁλέπτου καὶ τοῦ δυναστοῦ καθένας τοὺς χρωστάει.*
To the thief and the man in power every one has debts.

61. *Ἀπὸ ζουρλὸν καὶ μεθυστὴν μανθάνεις τὴν ἀλήθειαν.*
From the fool and the drunkard you learn the truth.

62. *Ἀπὸ τὸ κεφάλι βρωμάει τὸ ψάρι.*
From the head the fish begins to stink.

63. *Τοῦ χωριάτη τὸ σχοινὶ δὲν σώνει, μὰ δίπλον περισσεύει.*
Single the clown's rope is not long enough, double it is too long.

64. *Τί θὲς τα χίλια πέρπερα καὶ κακοείδην γυναῖκα.*
Τὰ χίλια πέρπερα πετοῦν καὶ ἡ κακοείδη ἀπομένει.
Why do you chuse a thousand sequins, and an ugly wife,
The thousand sequins fly away, but the ugly one remains.

65. *Δύο γαϊδάροι ἐμάλωναν στὸν ξένον ἀχυρῶνα.*
Two asses quarrelling at the manger of a third.

66. *Ἀπὸ ἀγκάθι βγαίνει ρόδον, καὶ ἀπὸ ρόδον βγαίνει ἀγκάθι.*
From the thorn springs the rose, and from the rose the thorn.

58. *στάμενα*, from the H. word *ισταμφα*, viz. *χρήματα*, an expression analogous to that of *beni stanti* in Italian.

χαροκόπος—There are several other R. substantives compounded of *κόπος*, and verbs of *κοπῶ*, generally meaning the pursuit of some particular inclination to excess, as *χαρτοκόπος*, *gambler at cards*, *μεθοκοπῶ*, *I am a drunkard*.

63. *σώνω*, *I save*, *arrive*, &c. *σώνει*, *it is sufficient*, from H. *σάω*, by the usual insertion of *ν*.

64. *πέρπερα*, a provincial word, which I have not seen in any dictionary—probably from the H. *πέρπερος*, *levis*, in allusion to the thinness of the gold—in the same manner as *πέταλον*, *horse-shoe*, from H. *πέταλον*, *folium*.

66. *ἀγκάθι*, from H. *ἄκανθα*, by the metathesis of *n*, and converting the feminine termination into a neuter in *ον*, which of course removes the accent.

67. *Οὔδ' ἁγίου κηρί μὴν τάξῃς οὔδε παιδιοῦ μικροῦ κουλουρ.*
Neither promise wax to the saint, nor cakes to the child.

68. *Ἀπὸ κακὸν χρεωφειλέτην καὶ σακκί ἄχυρα καλὸ εἶναι.*
From a bad debtor even a bag of straw is worth having.

69. *Τὸν σκύλον κάμε σύντεχνον καὶ τὸ ραβδίσου βάστα.*
Make the dog your companion, but hold fast your staff.

70. *Κόρακας κοράκου μάτι δεν βγάνει.*
Crow does not pick out the eye of crow.

71. *Παπούτζι ἀπὸ τὸν τόπανσου καὶ ἂς εἶν' καὶ μπαλομένον.*
The slipper from home, (is acceptable) though it be patched.

72. *Τ' ἄλογον τὸ πληγωμένον, ὡς ἴδῃ τὴν σέλλαν, τρέμει.*
The wounded horse, when he sees the saddle, trembles.

73. *Κάλλιον ἕνας φρόνιμος ἐχθρὸς παρὰ ἕναφ ζουρλὸν φίλον.*
Better a wise enemy than a foolish friend.

74. *Τ' ἄσπρα τὰ θέλει ὁ ἄνθρωπος διὰ τὴν μαῦρ' ἡμέραν.*
Man wants money for the black (evil) day.

75. *Βασιλιᾶς λογάριν ἔχει, κ'ἂν τοῦ δώσουν κ'ἄλλο θέλει.*
The emperor has large treasures, but wishes for more, if you will give it him.

76. *Ἤ μικρὸς μικρὸς πανδρέψου ἢ μικρὸς καλογερέψου.*
Either marry when young, or turn monk when young.

77. *Ὅταν κλέπτευσι μὴν κλέπτῃς καὶ ὅταν διαλαλοῦσι μὴν φοβῆσαι.*
When they rob, partake not, and when they divulge, fear not.

67. This proverb alludes to the custom of burning wax-candles before the pictures of saints in Greek churches, and to the common superstitious practice of promising, upon the successful conclusion of any undertaking, to be at the expence of adorning the picture of the favorite saint with a gilt or silver frame, or of burning wax-candles before its image, or any other absurdity of the same kind.—*Κουλούρι* from H. κολλύρα, by the usual changes.

75. *βασιλιᾶς* for *βασιλέας*, the common R. form of the H. *βασιλεὺς*. This change of *έ* into *ι*, with the accent on the last syllable, is also exemplified in *αλλιῶς* for H. *αλλέως*—and is like that of *μηλιὰ* for *μηλέα*, already given in No. 12.

78. Ὄψιμος υἱὸς μὲ κύριν δὲν θερίζει.
The tardy son reaps not with the father.

79. Τὰ στραβάμαις παραθύρια τὰ χρυσὰ φλωριὰ τὰ σιάζουν.
Our windows are crooked—golden sequins will make them strait.

80. Τῆς νύκτὸς τὰ καμώματα τὰ βλέπει ἡ ἡμέρα καὶ γελᾷ.
The day beholds the deeds of the night and laughs.

81. Ἡ ζήτρα δότρα δὲν γίνεται.
She that has the habit of asking has not that of giving.

82. Ὅπ' ἔχει πρόβατ' ἔχειτα καὶ ὑποῦ τὰ βόσκει τρώγειτα.
He that has sheep has them, but he that feeds them eats them.

83. Ὁ Διάβολος γίδια δὲν εἶχε καὶ τυρὶ ἐπούλει.
The devil had no goats, yet he sold cheese.

84. Ἄγουρος προξενητὴς γιὰ λόγαυτου γυρεύει.
He that solicits on the part of another in a disagreeable or unseasonable manner, is making interest for himself.

79. σιάζουν for ἰσιάζουν, from H. ἴσιος.
ἐπούλει, 3d sing. imp. of πουλῶ, *I sell*, for H. πωλῶ, *vendo*.

83. γίδιον, *goat*, from H. αἴξ, αἰγὸς, whence the diminutive αἰγίδιον—and by dropping the initial αι, (equivalent to ε) γίδιον.

84. ἄγουρος, *immature, unseasonable*, from H. ἄωρος, by changing ω into ου, and inserting γ between the two vowels, as in the instance of αὐγὸν, and many others. The preservation of ancient accent in ἄγουρος and αὐγὸν is remarkable. It is also curious to observe, that in the former word ΑϜΩΡΟΣ, Γ supplies the place of the aspirate, and in the latter ΩΓΟΝ (whence the Latin *ovum*) that of the digamma. In modern verbs derived from Hellenic, υ is often inserted before the ω pure, as στερύω, *I deprive*, from H. στερέω. And the same practice was known to the ancients, who wrote τυραννεύω as well as τυρανέω. In other modern verbs, taken from H. γ, and sometimes υγ, are introduced before the ω, as κρούγω, κλαίγω, for H. κρεύω, κλαίω—τυραννεύγω for τυραννεύω, and τελεύγω for H. τελέω. But these changes seem also to have been practised by the ancients, whose φεύγω has probably been taken from the more ancient φέω.

85. Οὔτε ὁ πτωχὸς, οὔτε ὁ λόγος του.
Neither the beggar nor his word (are good for any thing).

86. Δώσε πλούτη, δώσε γνῶσιν, δώσε φτωχείαν, δώσε τρέλλαν.
Give riches, you give sense, give poverty, you give folly.

87. Εἰς φουρκισμένου σπίτι σχοινί μὴν μελετήσης.
Treat not of cords in the house of the man who has been hanged.

88. Μέσ' ἑκατὸν στὴν φυλακὴν καὶ μὲ τὰ χίλια μέσα.
For a hundred you go to prison, and for a thousand to (prison) *Anglicè*, In for a penny, in for a pound.

89. Ἐμεῖς ψωμί δὲν ἔχομεν καὶ ἡ κάτα πίτα σύρνει.
We have not bread to eat while the cat drags away the pie.

90. Κάλλιον λόγια στὸ χωράφι παρὰ μάγγανα στ' ἀλώνι.
Better words in the field than cudgels at the threshing-floor.

89. Applied to fathers, living in misery, while their sons are spendthrifts.

The following pages contain a further explanation of some of the words occurring in the specimens of Romaic composition given in Chapter I. Section the 3d. They may furnish hints to those, who may be inclined to pursue the subject of Romaic etymology still further. Some of the explanations have been taken from the notes to Korai's editions of Greek authors. And the reader will remark several instances wherein the most ancient forms and meanings of words are preserved in the modern dialect with less corruption or change than in many of the Hellenic authors, which have been handed down to us. Most of these forms, supposed obsolete, were probably in common use in all ages, although not admitted in the best times of Athens into those productions, which furnished models of style to all succeeding writers.

ἀγελάδα, *cow*, from H. ἡ ἀγελαία βοῦς.

ἀσήμι, *silver*, from H. ἀργύριον ἄστημον, *unstamped silver*, in opposition to ἐσίσημον, *coin*.

ἀστροκελάκιον, *thunderbolt*, from ἀστρο-κέλεκυς, or ἀστραπή-κέλεκυς, seems to have taken its origin from the form of the *bipennis*, or double hatchet, with which thunderbolts were generally typified by the ancients.

ἄτζαλος, *filthy*, &c. from H. ἄσκαλος, *incultus*, by a change of letters instanced also in κορίτζιον, *girl*, from H. κορίσκιον—in πετζίον, *skin, leather*, from H. πέσκος, *pellis, vellus*, and in Τζία, the modern name of the island, called by Ptolemy the geographer Κία, and more anciently Κέως.

ἀφορμὴ, *cause, excuse*, as in H., but

ἀφορμάρης, *madman*, ἀφορμίζω, *I am mad, madden*, is from H. ὁρμὴ, *impetus*.

ἀχαμνὸς, *weak, languid, bad, wicked*, from H. χαῦνος, *laxosus, futilis, vanus*—1. by prefixing α, without any negative meaning, as in the instance of ἀπετάω, *I fly*, for πετάω—ἀλησμονῶ for λησμονῶ, *I forget*, from H. λήσμων, *oblivioscus*, and many others—2. By converting υ into μ, as in λάμνω, *I row*, from H. ἐλαύνω (ἐρετμοῖς).

ἀφίω, *I quit, leave,* from ἀπὸ and ἵω, the obsolete and more ancient form of H. ἵημι, *mitto,* the ν being inserted between the two vowels, as common in verbs ending in ω pure.

βουτῶ or βουτίζω, *I plunge,* from H. βυθῶ, *mergo,* by the change—1, of θ to its kindred τ, and—2. of υ to ου, as instanced in κουτίον, *box,* from H. κυτὶς, *cista,* in σκούζω, *I whisper,* also *cry out,* from H. σκύζω, *admurmuro, equio, catulio,* Anglicè to *caterwaul,* and in many other R. words derived from H.

γαλάζιος, *blue,* from H. θάλασσα, as being the color of the sea, by the change of one aspirate for another, and of σ into its kindred ζ—or rather from ἅλς, which is probably the etymon of both the H. and R. word.

γεμάτος, *full,* from H. γέμω, *plenus sum,* by taking the termination of the Latin participle *atus,* like ⸗ωγωνάτος, *bearded,* ⸗ξυδάτος, *made acid,* ⸗χιονάτος, *cooled with snow,* ⸗φυγάτος, *a fugitive,* &c.

γλυτόνω, *I escape,* from H. ἐκλύω, *exsolvo,* whence H. ἔκλυτος, and the inusitate form ἐκλυτέω for ἐκλυτόνω, and by dropping the initial ε, κλυτόνω, or its kindred γλυτόνω.

γρυλλώνω or γρυλλόνω, *I stare,* from H. γρύζω or γρυλλίζω—Budæus explains γρύζω by *hisco.*

δίομα, *conversation,* διοματάρης, *conversable, a person of good conversation,* from H. ἴδίωμα, *idioma, proprietas linguæ.*

ζαρώνω, *I wrinkle, plait,* ζάρωμα, *wrinkle, plait, ripple upon water,* &c. One of the interpretations of σαίρω, by Hesychius, (in voce σέσηρε) is *to grin;* whence σαρόω or σαρόνω, or ζαρόνω, may have come to signify wrinkles in general, in allusion to the wrinkles formed on either side of the mouth in the action of grinning.

καβάλλα (adverb) *on horseback,* καβαλλικεύω *I mount on horseback,* καβαλλάρης, *horseman,* and several other derivatives of the H. καβάλλης are in use in R., though ἵππος is the commonly received word for a horse, of which see p. 17.

καμπούρης, *crooked, hump-backed,* from H. καμπύλος, *curvus,* by the change of υ to ου, and λ to ρ—both common in R.

καταχνιὰ, *mist,* from H. χνόος, χνοῦς, *lanugo.*

κατώφλιον, *threshold,* from H. κάτω φλιὰ τῆς θύρας.

κίτρινος, *yellow,* κιτρινίζω, κιτρινάδα, &c. from H. κίτριον, *citrium.*

κόκκινος, *red,* κοκκινίζω, κοκκινάδα, from H. κόκκος, *bacca, granum,* was applied in particular by the ancients to the Kermes, or red excrescence, which grows upon the *Quercus Coccifera.* This species of holly-oak, which is common in Greece, was called in H. πρῖνος, (now πουρνάρι) whence the Kermes, by the modern Greeks, is named πρινοκόκκι or πουρνοκόκκι.

κουντῶ, *I shove, push,* from H. κοντὸς, *contus, hasta,*—κοντῷ ὦθῶ, Odyss. *I.* v. 487.

κοπάδιον, *flock of sheep or goats*, from κόπος, *labor, negotium*, as being the peculiar labor and business of the shepherd.

κουβαλῶ, *I carry or transport burthens*, from H. κοβαλὸς, *vafer*; whence κουβαλεύω, which, in the Etymologicon Magnum and by Suidas, is not only interpreted λῃστεύω, but also μεταφέρω, or μετατρέπω τὰ ἀλλότρια μισθοῦ κατ' ὀλίγον.

κάμνω, *I do* or *make*, from H. κάμνω, *laboro*. From the R. κάμνω is formed καμόνω, whence κάμωμα, *deed*, and καμώνομαι, the reflective sense of κάμνω or καμόνω, *I make myself, pretend, fo semblante*.

κουράδι, *stercus*, from H. σκὼρ — 1. by omitting the initial σ; thus σ or σκ were often written indifferently by the ancients, as μίκρος and σμίκρος, κεδάζω and σκεδάζω, &c.; and thus in many R. words, the σ is prefixed to the H. word, as in σφαλάγγι, *spider*, from H. φόλαγξ, σκόνη, *dust*, from H. κόνις — 2. by converting the σ into ου — 3. by forming a diminutive in άδι. Σκατὸν, a noun formed from the genitive of σκὼρ, is used in R. with the same meaning.

κυττάζω, *I perceive, examine nearly*, vulgarly written κοιτάζω, is the Æolic form of the word, which the Athenians wrote κυπτάζω, *pronus specto*, &c.

λεπίδα, *blade of a knife*, &c. from H. λέπις, *squama, cortex*, with the insertion of μ before π, as in φούμπαλον, from H. φόπαλον.

λούλουδι or λουλοῦδι, *flower*, from L. *lilium*, which was from H. λείριον.—These two changes are of the same kind as those which have already been exemplified in modern words formed from H. by the conversion of υ into ου, and of ϱ into λ, or vice versâ.

μάλαμα, *gold*, from H. μάλαγμα, from μαλάσσω, *mollio*, was at first used for gold which had been wrought in the fire, in opposition to ἄπυρον or virgin gold, and was afterwards applied to gold in general.

μαλί or μαλλὶ, *hair*, from H. μαλλὸς, *vellus*.

μαλώνω, *I quarrel*, μάλωμα or μαλιὰ, μαλωτὴς, μαλώτρα, probably for χμαλώνω, from H. αἰχμαλώνω, *I take prisoner in war*, from αἰχμὴ, *cuspis*, from which the ancients had αἰχμάζω, which sometimes meant *pugno*.

μαρούλιον, *lettuce*, being written by Suidas μαϊούλιον, suggests that it may have been so called, because lettuces chiefly florish from May to July.

ματιάζω, *I fascinate*, from ὀμμάτι, from H. ὄμμα, in allusion to the well-known prejudice in the East, of a child, or other beloved object, being liable to fascination from the evil eye of another.

μουγγρίζω, *I bellow like an ox*, from H. μυκάω, by the conversion of υ to ου, and a new

termination—βρυχάω, *I roar*, from H. βρύχω, is formed in a similar manner, but with the ancient termination more nearly preserved.

μπαλώνω, *I patch, cobble*, &c. perhaps from ἡμπαλὶν or πάλιν, *rursus*.

μυρδιὰ, *perfume*, from H. μύρον, *unguentum*, and ὄζω, *oleo*, or ὀδμὴ, *odor*.

νερὸν, *water*. The derivation of this word is given in the Etymologicon Magnum as follows: Ναρὸν τὸ ὑγρὸν. Παρὰ τὸ Νῶ ῥῆμα (δηλοῖ τὸ Ῥέω) ὁ Μέλλων Νάσω, γίνεται Ναρὸς καὶ τὸ οὐδέτερον Ναρὸν. Σοφοκλῆς—παρὸς ναρὰ δὲ κρηναῖα χωρεῦμεν ποτὰ—οὕτω Φιλόξενος, καὶ ἴσως ἡ συνήθεια, τρέψασα τὸ ἄ εἰς ἔ λέγει νερὸν. Hesychius also interprets ναρὸς by ὑγρὸς.

ξεφαντώνω, *I recreate myself, unbend*, from H. φαντὸς, one of the senses of which, according to Hesychius, was λαμπρὸς or περιφανὴς.

ξηλώνω, *I unfix, undo, disturb*, see p. 120. from H. ἦλος, *clavus*, of which the compound derivative προσηλόω is known.

παλαβὸς, *foolish*, from H. παλαὸς, which sometimes had the same meaning. See Hesych. in voc. παλαιὸς and παλαίσαι.

πεδικλόνω, or πεδουκλάνω, *I trip up, entangle the feet*, from πέδικλον, the fetter made use of in the East for fastening the hind and fore-feet of a horse to one another, or to a picket—from H. πέδα, *pedica*.

πουλὶ, *bird*, from L. *pullus*, from H. πῶλος, an instance, among many others, where the present form is taken from the Latin, though the word is originally Greek.

πίρνω, *I take*, from Ἡ. ἐπαίρω *attollo, exigo*, by dropping the initial slender vowel, changing αι into ε, as being the same sound, and inserting ν after the liquid, as in γύρτω or γέρνω, *I turn, incline*, from H. γύρω, ξίρνω, *I vomit*, from H. ἐξεράω, and many others. See p. 27.

πράσινος, *green*, from H. πράσον, *porrum*. The circumstance of the words to express the colors, *green, blue, red, yellow*, being all taken from the objects most noted for those colors, leads one to seek for the etymology of ἄσπρος, *white*, in ἀλάβαστρος, *alabaster*. The accents agree, but in other respects the usual analogy is not observable.

σάλιβκας, *slug, snail*, probably from an insitate σαλίνξ or σιάλαξ, from σίελον, *saliva*, διὰ τὸ σιελώδες τοῦ ζώου.

σηκόνω, *I move, raise*, from the obsolete H. σηκόω, of which the compound ἀνασηκόω, and some others, are known. Ἀνατηκόω is used to express the raising one side of a balance, by throwing a weight into the other—ἀσηκόνω is often used for σηκόνω, like ἀλησμοσύνη for λησμονὴ, *forgetfulness*—on the other hand, the α, at the beginning of H. words, is sometimes dropt in Romaic, as σφαλίζω, *I bolt, lock, fasten*, from H. ἀσφαλίζω, *munio*.

from *ασφαλὴς, tutus*. Hence also the R. σφαλῶ, or by a common change of termination, σφαλνάω, *I fasten*, and ξεσφαλῶ, *I unfasten*.

συκώτι, *liver*. This is one of the most curious among the many instances, which occur in Romaic, of the specific word having assumed the place of the generic. Σεσυκασμένον ἧπαρ or συκωτὸν, the liver of a goose or other animal, which had been purposely fattened with figs (σῦκα), was a favorite dish among the ancients. Being the only kind of liver in vogue as a meat, συκωτὸν in time took the place of ἧπαρ for liver in general, and taking the usual lower Greek termination of ον became συκώτιον or σακώτι. The same thing happened to the Latin *jecur*, which gave way to *ficatum*, whence the Italian *fegato*.

σήμαντρον is the curved plate of iron, or wood, used in the place of bells in Greek churches; it is derived from H. σημαίνω—σημάνειν σάλπιγγι, or κέρατι, expressed the ancient mode of making signals with the trumpet or horn—whence σημάντωρ, a title of military rank.

συσσώμι, *feature*, from H. σύσσημον, *commune signum*,—1. by changing υ to ου—2. by changing η to ου, as in σουπιὰ, *cuttle-fish*, from H. σηπία, ζωολόγ. from H. ζηλεύω, &c.

συφρόνω, *I frown, wrinkle*, from H. συνοφρύω, from ὀφρὺς, by contraction, and two customary changes.

στανιὰ or στανιῶς, *by force*, from H. στενὸς, whence the obsolete στενόω, converted into στενῶς, like ἀλλόω into ἀλλιῶς.

σφαλνάω, σφαλίζω, see σηκόνω.

τέρι, *equal, paragon*, τεριάζω, τέριασμα, &c. from H. ἑταῖρος, *sodalis*, by eliding the initial ε, converting αι into the homophonous ε, and assuming a neuter termination, of which the ον is dropt.

τζακίζω, *I break*, from H. κακίζω, *labefacto*, by the conversion of κ into τζ as in τζακόνω, *I catch, quarrel*, from H. κακὸν, *malo officio, vexo*—in τζανάκι, *plate*, from H. κάνιστρον, or κάνιστρα, *canistrum*, &c.

τζελακατῶ, *I tread under foot*, from H. λὰξ κατῶ, by the metathesis of the letters of the former word, and by converting ξ into τζ, which is also instanced in the word τζώφλιον, *husk, shell*, derived from H. ξὲβ φλοὸς, by dropping the initial slender vowel.

τζιτζινίδα, *nettle*, from H. κνίδη. The prefixing of τζι to the H. ward is also exemplified in τζικρίνι, *spinning-wheel*, formed from H. κρίνος. Τζίκνα, *smoke of meat, fumigation*, from H. κνίσσα, is formed nearly in the same manner.

τραβάω, τραβῶ, from L. *traho*.

φούκτα, *handful, grasp, fist*, from H. (χεὶρ) πυκτὴ, *manus plicata*, by the usual changes of υ to ου, and of π to its kindred φ as in πτερὸν, *wing*, for πταρὸν—πτέρνα, *heel*, for πτέρνα, φτενὸς, *small, subtile*, from πτηνὸς, *volatilis*, &c.

φουσκόω, *I swell*, from *φύσκα*, *bladder*, from H. *φύσκη*, by the usual change.

φοκαλία, *sweeping*, *φοκαλῶ*, *I sweep*, *φοκάλη*, *broom*, from H. *φιλοκαλία*, *love of cleanliness*.

φτιάζω, *φτιάνω*, *I erect*, *construct*, *adjust*, for *τὐθτιαζω*, from H. *τύθὺς*, *τύθεία*, *rectus*.

χύχλος, *boiling*, from H. *κύχλω*, *gyro*, *torqueo*.

χώνω, *I hide*, from H. *χωνεύω*, or *χώνυμι*, like *στρώνω*, from *στρώνυμι*. But it may be conjectured, that they were rather derived by the insertion of *ν*, from the more ancient *χόω*, *στρόω*, like *παθέω*, *λαχέω*, from *πανθάνω*, *λανχάνω*—and those H. roots were perhaps always in use, although they are not met with in any authors, which have reached us.

INDEX

OF PROPER NAMES.

A.

Abel (Gesner's death of) 65
Abrocome 156 & seq.
Abulfeda 90
Abydos 426
Acarnania xii, 161, 243, 248, 377, 378, 415, 416
Achaia 246
Acharneuses 222
Achelous 414
Achilles 425
Achris 240, 242, 377
Acroceraunus 438, 442
Acropolita 244, 252
Adet 89
Adramyttium 426, 428
Adrianople 243, 366, 367
Æanthein 417
Ægina ix
Ælianus (Claudius) 92
Æneis 206
Æsus 179
Æsepus 434
Æsop 93
Ætolia xii. 156, 242, 244, 415, 416, 424
Africa 180
Agathias 376
Aghiá 257
'Agrafa viii, 410, 411
Ajaccio in Corsica 417
Ajax 425
Aivali 441
Akkridha 246
Alba 253
Albani 252
Albania iii, iv, xii, 66, 157, 159, 238 & seq. 371, 405, 408 & seq.
Albanon 244, 252
Albanopolis 252, 253
Alés 256, 412
Alexander the Great 428
Alexander (Emperor) 91, 229
Alexandria Troas 428, 435
Alexandrídhi of Tirnovo 90
Ali-Pasha (Vezir) 408 & seq. 413
Almyrus 370
Ambelákia in Mount Ossa 172
Ambeló-Kipo 420
Ambracia 237, 415
America 87
Amphilochi 238
Amphipolis 242
Anacharsis (Jeune) 83, 174
Anáfiso 221
Anápli 65, 243, 405
Anatolia 367
Anatolikó 416
Anchialus 385
Andrés (St.) 197
Angelophorus 74
Angelus (Alexius) 368
Angelus (Isaac) 242, 366, 368
Anna (St.) in Mount Athos 185
'Anthimo 183
Anthimus, Patriarch of Jerusalem 193
Antigónia 435
Antioch 75
Aous 250, 412
Apidanus 483
Apokorónas, in Crete, 127
Apollonia i, xii, 412
Apollonius of Tyre 73, 165
Apsus 258
Arákovó, in Mount Parnassus 418
Arbanon 252
Arcadia xi, 197, 254, 364, 415
Arcadiopolis 366
Archipelago x, 62, 66, 67, 197, 223, 254, 409
Aretusa 101 & seq.
Argolis x, 254
Argos 63, 66, 196
Argiró-Kastro xii, 75, 257, 408
Aristophanes 31, 215, 217, 222, 422
Aristotle 191, 236
Armida 118, 119
Armiró 370
Arrian 94
Arta 167, 172, 179, 244, 246, 407 & seq.
Asan the Wallachian 366
Asáni of Kefalonia 79
Asia 87, 180, 421, 433, 438
Asia Minor iv, ix, x, 228, 247, 429, 432
Aspropótamo district viii, 372
Aspro river 414, 415
Astrakhan 78
Astró v
Athamania 238
Athanasius of Paro 80
Athenæus 191
Athens ix, x, 63, 64, 101 & seq. 172, 218, 243, 419, 425, 441
Athos i, 81 & seq. 164, 172, 184 & seq.

Attica x, 63, 254, 411, 415, 419
Avariko 161
Aves 222
Aulon 409, 412
Avlóna 246, 256, 259, 412
Ausonius 212, 214
Austria 233, 256
Axia 150
Axius 368

Bacchus 419
Bajazet the Second 250
Balάno of Ioánnina 79
Balάno (Cosmas) 79
Baldwin (Emperor) 366, 368
Balza 248
Barbary 148, 253
Bardunia 254
Bargylia 433
Barkossi of Ioánnina 86
Barletius (Marinus) 249
Bartholdy (M.) 157, 162, 226, 231
Basil 2d. (Emperor) 241, 377, 379
Basilaces (Nicephorus) 241
Basle 64
Batiæ 413
Batrachomyomachia 64, 73
Baumeister 86
Beccaria 92, 186, 190, & seq.
Beligrádi in Albania 246 & seq. 410
Belisarius 75
Beltrandus and Khristina 75
Benjamin of Tudela 365, 370
Berat 246, 256, 258, 259, 412
Bernadotte 84
Berrhea 378
Bertouch 89
Biandi (Francesco) 269
Biklist 258
Bizya 365
Blantistratus, King of Wallachia, 107, 109
Bocage (Barbié du) 406
Bœotia x, 254, 411, 415, 418
Bogdan 421
Bohemia 80
Bohemond 248, 378
Bologna 78
Boniface, Marquis of Montferrat 370
Bosphorus 179, 230
Boswell's Tour in Corsica 417
Botoniates (Nicephorus) 241
Bottiæa 376
Botzari 161
Bozîza 'Adasi (Tenedos) 424
Brankovâns of Bukarest 89
Banárbashi 431 & seq.
Brisson 85
Bryennius (Nicephorus) 241
Buchætium 413
Buda 78, 86
Budi (Pietro) di Pietra Bianca 289
Búli 247
Bukarest 83, 89, 91, 227, 229, 234
Búlgari (Eugenius) 77, 80, 83, 229
Bulgaria iv, ix, 240, 241, 375 & seq.
Bullis 245
Búmisto 414
Buonaparte 417
Burlington House 419
Burunabát 424
Buthrotum 257
Butrinto 412
Byron (Lord) 157, 441
Byzantium 105

C.

Cajeta 425
Cairo 416
Calabria 253, 254
Calispéra 222
Calóghero 222
Cambunian Mountains 372
Campe 85, 90
Candia 64
Canéa in Crete 137
Cantacuzenus 246 & seq. 374, 378
Cantemir (Demetrius) 164
Capella (Marcianus) 212
Cappadocia 228
Carnia 414, 415
Caryanda 433
Casaubon 238
Caspian 416
Castriot (George) 253
Catherine (Empress) 77, 78
Cebes 86
Cebrene 432
Cedrenus 240, 276, 377
Celetrum 378
Celydnus (river) 409
Cephisia 419
Cerberus 430
Cerigo xi
Chæreas and Callirrhoe 91
Chalcocondylas 243 & seq. 254, 367, 369
Chandler 411, 417 & seq.
Charadrus 420
Charidemus 102
Chariton 91
Charles, King of Sicily, 245, 246
Cayster (river) 433
Cherson 77, 227, 228
Chimæra 412
Chios 228, 229, 441
Christendom 171
Chrysostom (Dion) 94
Chrysus 368
Cicero 439
Cichyrus 413
Cinnamus 365, 369
Clarke (Dr.) viii, 428, 430, 436
Cleanthes and Abrocome 31 & seq.
Cleomenes, tyrant of Methymna 410
Cleopatra 80
Clitophon 75
Comanæ 366
Comnena (Anna) 167,

169, 214, 242, 245, 256, 365, 368, 370, 377, 405, 406
Comnenus (Alexius) 74, 241, 245, 365, 370
Comnenus (Manuel) 74, 165, 365
Comnenus (Andronicus) 242, 368
Comnenus (Michael Angelus) 243
Condillac 84
Constantá of Miliés 88
Constantine Copronymus 379
Constantine Porphyrogennetus 169, 240, 379
Constantinople *passim*
Contessa in Sicily 253
Corfu xii, 77. 82, 245, 257, 370, 409
Corinthia x
Corinto 64
Cornaro of Crete 101
Corycian Cave 418
Cos 422
Cratinus 212, 214
Cratylus 212
Crete 73, 116, 132, 441
Crimea 85, 228
Crusius (Martin) 43, 73, 75, 165, 196, 442
Cyprianus of Cyprus 83
Cyprus x, 74, 119, 441
Cythera 90

D.

Dacia 364, 367, 382
Dái 257
Dalmatia 32, 248, 374
Damascenus (Nicolas) 32
Dándolo 119
Dangli 238
Danube 81, 169, 363, 433
Danvilla 414, 415
Dapónti of Skópelo 81
Dardanells 433, 455
Dardanis 378
Deabolis 242, 258
Delcanus (Peter) King of Bulgaria 377
Delos 186
Delphi 417, 418
Delta of Egypt x
Délvino xii, 257, 259, 413
Demetrius of Scepsis 432
Demosthenes 143, 191
Dénetho (Tenedos) 424
Derópul 257
Devól 242, 246, 258
Diávari of Klisúra 86
Dhélfi (Mount) 421
Dhimitrío (Euthymius) of Ambelákia 90
Dhomokó 221
Dhrinitikó of Apokorána, in Crete 127
Dibra 256
Dimitzána in the Morea 229
Dionysius of Halicarnassus 212 & seq.
Dionysius Periegetes 435
Dium 422
Dodwell (De Geog. Ætate) 379
Dolopes ix
Dolopia 422
Domairon 95
Don (river) 416, 433
Donau 433
Drin (river) 412
Dryopes ix
Ducange 54, 73 & seq. 96, 165, 165, 246 & seq. 416
Ducas 243, 255, 371, 372
Duka (Michael) of Siátista 85
Duka (Neophytus) of *Epirus* 93, 94
Dulcigno 256
Dultsúni 256
Durazzo 242, 245, 412
Duras 256, 370, 412
Dusician (Stephen) King of Servia 243, 246
Dyrrhachium 39, 241 & seq. 377
Dzavellá (Foto) 161
Dzirdze 117

E.

Edessa 375, 378
Edinburgh (Review) 205
Egripo 62, 107, 421
Egypt x, xi, 117, 183
Eirene (castle of Princess) 415
Elasóna 221
Elatria 413
Elbanon 244, 252, 259
Elbasán 256
Elis xi, 254
Emmanuel (George of Constantinople) 85
Empiricus (Sextus) 212, 218
Enipeus (river) 433
England ii, 9, 65, 154, 439
'Epakto xii, 243
Epictetus 86
Epidamnus 370
Epidaurin 222
Epidaurus Limera 197
Epirus 238 & seq. 367, 370, 371, 377, 405, 407, 411
Epirus (New) 238, 245
Epsilon 212, 213, 218
Erophile 117 & seq. 441
Erotocritus 58, 100 & seq.
Erurón 439
Esculapius 223
Eta 212, 213, 216
Etymologicon 18
Eubœa v
Euclid 235
Evenus 415
Euler 88
Euripides 220, 223
Europe *passim*
Eustathius 212, 224
Evstrétio of Viskúki 263
Eustratius 290
Eutropius 93
Euxine Sea 379

Fr.

Fabricii (Biblioth. Græca) 164
Fanári (Porto) 408
Felipe 222
Fenelon (Telemaque de) 91

Ferdinand the First, king of Naples. 253
Filiátes or Filátes 237, 407, 413
Filipádhi of Miliés
Fontenelle 79
Fotiádhi of Ioánnina 94
Fourcroy 88
France 65, 172
Franghiá 148, 161
Fráseri 258
Frederic, king of Egypt, 75
Frosíni 105, 410
Fúrka 372

G.

Gallipoli 426
Gamma 216
Gáspari 89
Gaza (Theodore) 83
Gazi of Miliés 94, 95. 171, 406
Gell (Mr.) 429
Geneva 427
Gennesitis 77
Genusus (river) 256
Gerlachius (Stephen) 196, 198, 199
Germany 53, 67, 193
Gesner 85
Georghiádhi of Philippopolis 91
Ghianine, Ghiosine, 267
Gianníno 258
Gibbon 376
Glósa (Cape) 412
Glykys Limen 412
Godfrey 118
Goldsmith 90
Govdhelis or Rápsani 91
Granicus 434
Grœcia (Magna) 370
Greco 373
Greece passim
Gregoras (Nicephorus) 215, 255, 371
Gregory 13th (Pope) 227
Guarini 74, 128
Guidon 79
Guiscard (Robert) 242
Gumenitza 406
Guys 134, 135, 429

H.

Hæmus 365, 367, 369, 378
Haliacmon (river) 259
Halle in Saxony 78, 91
Hamilton (Mr.) x, xi, 418, 420
Harris (his Philological Enquiries) 73
Hawkins (Mr.) v, vii, 418
Hecatæus 173
Heineccius (J. G.) 89
Helen 437
Heliodorus 59, 92
Hellas 143, 145, 146
Hellespont 426
Herculaneum 223, 224
Hercules 430
Hercules, king of Memphis 101, 109
Hermes 224
Herodotus 160, 433
Holhouse (Mr.) 263, 403 & seq.
Holland 183
Holobolus (Manuel) 74
Homer 73, 191, 233, 425 & seq.
Hungary 67, 228, 365
Hydrea 254

I.

Iakúb Bey 442
Iássi in Moldavia 78
Iberians (Convent of) in Mount Athos 185
Ibrahim-Pasha 408
Ida (Mount) in Crete 102
Ida (Mount) in Phrygia 428, 432, 434
Idhra 254
Jéna 88
Ierikhó 240
Ierné 222
Jerusalem 118, 121, 428
Ignatius (bishop) 229
Iliad 73, 428, 431
Iliádhi (Mamasses) 88
Illyria 245, 255, 320
Illyricum i, 256
Imbros 426
Imrie (Colonel) 418
Innocent 3d (Pope) 369
Ioánnina 79, 81, 85, 167, 171, 227, 229, 242, 243, 248, 257, 258, 372, 405 & seq. 415
Inói 420
Job 78
Johannices, king of Wallachia 366
John (Despot) 247
Johnson (Dr.) 31, 329
Ionian Islands vi, 61, 151, 232, 236, 248, 441
Jornandes 259
Joseph the Mesodactun 81
Joseph Æga 442
Iota 212, 217
Isifile 119
Iskénder-Beg 249
Iskindár 412
Isocrates 86, 93
Italy 2, 53, 54, 67, 71, 177, 193, 195, 242
Juno 119
Ivo (Hádri) of Ambelákia 372
Justinian (emperor) 240, 376

K.

Kalabáka in Thessaly lx
Kalamá (river) 257, 408
Kalbáki 257
Kalarites 372
Kalifát 436
Kalógheros 186
Kalómero 417
Kanavítzi (John) 164
Kanina, 240, 245, 246, 412
Kankelarin of Ioánnina 81
Kapetanáki (Manuel) 89
Kapetanáki (Cyriacus) 89

Kapláni of Ioánnina (brothers) 229
Kapsokalývia, in Mount Athos 83
Karaiánni of Týkkala 78
Karakási of Siátista 78
Karamán 424
Karamurátá 258
Kara-Osmán-oglu 424
Karkázá (Prince Nicolas) 89
Kasbári of Kefalonia 88
Karilíki 257
Kárl-ili 415, 442
Kárpatho 66
Karpeníssi viii
Karúsi (Gerasimus) 85
Kastánitza 196
Kastoría 180, 372, 378
Kastrí 418
Kastriótí (George) 249
Kastro-Sikiá 414
Katerína 409
Katholikó 185
Katúna 414
Kavála 256, 412
Kavaliótí of Moskhópoli 289
Kavassíla (Symeon) 63, 65, 66
Kávra of Ámbelákia 88
Kefalonía 32, 423
Kesaría in Cappadocia 288
Khaliki 372
Khandék 64
Khánia in Crete 127
Kharém 147
Khimárra 358, 412, 413
Khórmovo 409
Khoriátzi (George) 117
Khrisovelóni of Chios 88
Khristó, Khristókh 265
Khristópulo (Athanasios) 88
Kiáfa 160, 161
Kidhoniés 229, 230, 441
Kíssavo 370
Kiónghi 160, 161
Klínovo 372
Klinára 247, 256
Knight (Mr. Payne) 218
Kodrikás (Panagiotes) 79, 440
Kokináki of Chios 88
Kokinopló 372
Kolónia 246, 258
Komboskhini 185
Kombóti 407
Komitá of Kofi 88, 95
Konispoli 257
Kónitza ix, 258
Konstantinu (George) of Ioánnina 96
Koraí of Chios 54, 58, 59, 92, 174, 186, 226, 233
Kóritza 256, 258, 259, 375
Korónio of Chios 85
Krávari viii
Kúfta of Lárissa 89, 95
Kém-Kale 426 & seq.
Kurú-Tzésme 95, 230
Kutroníka 161

Lacaille 79
Lacapenus (Emperor Romanus) 377
Laconia xi, 197, 256, 441
Laista 372
Lake (Sir Lancelot du) 99
Lalande 84
Lálla 254
Lángo 422
Lapithæ 256
Lapithas (George) 74
Lárissa 32, 370, 425
Lascaris 2d. Emperor of Nicæa 244
Lávra, in Mount Athos 183
Laxía 228, 372
Lecce (da) 263
Lechevalier (M.) 429, 436
Lectum (Cape) 426
Leghorn 89, 229
Leipsig 77, 78, 81, 82, 85
Lesbos 424
Lesiuítza 372
Lessio 256
Leunclavii (Annales Turcici) 220
Liaberí 257
Liáko 158, 159
Liápe 256
Libókhovo 257
Likóstomo 378
Litharitza 408
Livádhi 372
Liuarátí 257
Liótzi 257
Locri Ozolæ ix
London 440
Lópasi 256
Lucanus (Nicolas) 73, 403, 404
Lucian 31
Lúro 406
Lutráki 414
Lybistrus and Rhodamna 74, 75, 165
Lychnidus 240, 252, 376, 377

M.
Macarius 227
Macedonia iv, v, 62, 78, 83, 86, 180, 185, 236 & seq. 364 & seq. 375, 378, 408, 440
Macedonia (Upper) xii, 247, 256, 259, 364, 372, 378, 412
Mæander 433
Mænalus (Mount) 254
Magnesia in Thessaly v, 172, 181, 183
Magnesia ad Sipylum 424
Mahomet 254, 425
Mahomet the First 243
Mahomet the Second 249, 255
Maina 416
Makréo (Sergius) 79
Makhalá 414
Malakássi, 247, 372
Malakástra 256
Malaxus (Manuel) 64, 168
Malchus 239
Malta x, 236
Malvasía xi, 197
Mejandrína viii
Manasses (Constantine) 73, 99, 170
Máni 417
Mánu (Constantine) 131
Manuel of Teucdos 84
Marathon 420, 425
Margaríti 257
Maria 222
Marinus Barletius 410
Marúsi 420
Matapán (Cape) xi, 417
Maura (Santa) 161
Mavrikio (Constantine) 183

Mavrokordháto (Prince Alexander) 87, 227
Mavrokordháto (Nicolas) 183
Mavródhi of Kefalonia 87
Maurus (Terentianus) 212, 214
Mediterranean 374
Méander (river) 426 & seq.
Melanthia 75
Meletius 171, 172, 231, 256, 418, 422, 438
Mendéli 221
Mesalónghi 416, 442
Mesaria 247
Meseer 91
Messenia xi
Mesóghia 420
Metéora ix
Métzovo 378, 407
Meursius 96
Mezzojuso in Sicily 253
Michael (Constantine) of Kastoria 85
Michael 2d. (Emperor) 66
Michael 3d. ——— 376
Michael, Despot of Ætolia 370
Miletus 433
Miliés, in Mount Pelion 172, 182
Millot 88
Minos 197
Mitarus 425
Mitford 31, 73, 120, 218, 221, 222
Mitylene 434, 440
Mizakié 256, 259
Mœsus or Samuel king of Bulgaria, 377
Mœsia 364, 365, 375
Modone 64
Moldavia 87, 177, 183
Molossis xii
Monaco 222
Mondella 119
Monemvasia v, xi, 196 & seq. 229
Montenegro 256
Montferrat (Marquis de) 370
Montesquieu 85
Moravia 80
Moréa v, xi, 65, 74, 75, 82, 165, 240, 254, 255, 364, 377, 411, 416, 417
Moro-Vlakhi 374
Moscow 77, 78, 229
Móstari 408
Moskhópoli 227, 258, 263, 381
Mothóni xi
Müller 94
Murat the First 164, 248, 371
Murat the Second 245 372, 415
Murat the Third 250
Murúzi (Prince Demetrius) 230
Muskouisiá 441
Mustafa 119
Mysia 426
Myus 433

N.

Naissus 366
Naples 253
Navarín in the Moréa 405
Naupactus 172, 243, 241, 377
Nauplia 65, 196, 199, 227
Naxos 82
Negropont 64
Nemértzka 258
Neophytus the Moreite 83
Nepos (Cornelius) 91
Ngége 256
Nicephorus (Despot) 246, 371
Nicetas Choniates 242, 243, 565 & seq. 372, 378
Nicomedia 440
Nicopolis 240, 270
Nicopolis ad Hæmum 378
Nika 169
Nikaría 66
Nile (Cataracts of the) x
Ninói 420
Nissa 366, 369

O.

Odessa 228
Œta 246
'Okhri 258, 411, 412
Olivier 64
Olympia xi
Olympus (Mount) iv, 91, 364, 372, 378, 409
Omicron 213
Omega 213
Oricus 240, 409, 412
Ossa 88, 178
Ostovich (George 130)
Ovid 90

P.

Pachymer 244 & seq. 365 & seq.
Padua 78, 227
Pæanius 93
Pæonia 375, 438
Palazzo Adriano in Sicily 253
Palæologus 2d. (Andronicus) 247, 367, 371
Palæologus (Michael) 74, 245, 370
Palæologus (Manuel) 248
Palermo 250
Palestine x
Paliurá (Gregory) 89
Palma 406, 412
Pámberi (Ambrosius) 85
Pamphia 416
Panaretus 117
Pandosia 413
Paomia in Corsica 417
Papadhópulo (Spiridion) 82
Paphlagonia 438
Pápingo 408
Parakálamo 257
Paramithía 257, 407, 414
Párga 413

Paris 54, 64, 73, 74, 82, 95, 415
Parnassus 418
Páro 30, 92
Pátino 229
Patmos 228, 229
Pátra xii, 62, 416
Patrasso 64
Patroclus 436
Paul (Prince) 92
Paul (Saint) 82
Paul (Hermitage of St.) on Mount Athos 135
Pausanias 173, 234
Pauw 191
Pax 223
Páxu
Peladokli (Anthony) 88
Pelagonia 375
Pelion 84, 85, 94, 181, 183, 269
Pella 375, 409, 425
Peloponnesus xi, 199, 255, 379, 426, 441
Pentelicus (Mount) 419
Periander of Corinth 410
Perméti 256
Pertinax (Emperor) 253
Pest 80, 81
Peter the Great of Russia 81
Peter, king of Wallachia, 366
Peter, son of the Emperor Romanus 377
Petersburgh 77, 78, 82, 229
Pétro, Pétros, 265
Pezostratus 101 & seq.
Phalerum 425
Phera, in Thessaly 425
Philippopolis 366
Philogonus, king of Memphis 117
Phœnice 257
Phranza 167, 243
Phrosyne 105 & seq. 255
Phrygia 426
Piana in Sicily 253
Pindus (Mount) iv, ix, 258, 364, 367, 372, 407, 412
Platamóna 378
Plato 191, 214, 235
Plato (Archbishop of Moscow) 92
Pliny 435
Plutarch 86, 243
Plutus 217
Pogónians 248, 258
Poland 85, 177
Polymnus 93
Polybius 243
Polycletus 222
Polydorus 101 & seq.
Ponticus (Heraclides) 92
Popp of Bukarest 83
Porcius (Simon) 5, 11
Portugal 172
Portus (Æmilius) 227.
Portus (Francis) 227
Posilippo 222
Pouqueville (M.) 131, 162, 403 & seq. 416, 422, 423, 442
Prasté 196 & seq.
Premédi 257, 258
Préveza 256
Priapus in Asia Minor 428
Priene 433
Prinko of Zagorá 185
Procopius, the historian, 169, 240, 372, 376
Procopius of Megaspilio 82
Procopius of Moskhópoli 164, 226
Propontis 179, 426
Prosacus 368
Prussia 80
Psalidha (Athanasius) 85
Pthia 370
Ptochoprodromus 74, 75, 165 & seq.
Ptolemy 173, 245, 252, 434
Púlo (Demetrius)

R.

Ráko of Trikkala 90
Rame 222
Remánu 374
Reméni 374
Réndina viii
Reze in Albania 257
Rhartorus 73
Rhodes 74, 165, 441
Rhodope (Mount) 367
Rîga of Velestino 83, 84, 157, 406
Rinaldo 118
Riniássa 414
Robert 214
Rollin 81
Romania 246,
Rome 227, 263, 369, 415
Royon 95
Rufûs 221
Russ-Anglo-Gaul 140 & seq.
Russia 67, 177, 229, 233
Sakelariu (George) of Kózani 83
Salamis
Salona xii, 405
Salonika 185, 372
Samerina 372
Samothrace 164
Samuel (Papa) 161
Samuel, king of Bulgaria 377
Santorin 81
Sarigiól 372
Sáseno 412
Saso 412
Savary 416
Saxony 80
Scamander (river) 431 & seq.
Scanderbeg 249, 250
Scardus (Mount) 256
Scaurus 212
Scepsis in Hellespontus 432
Sclavonia 246
Scodra 249, 252, 256, 410
Scott (Mr. Walter) 423
Scútari 256, 412
Scylax 237
Scylitzes Curopalata 241, 242
Segner 77
Selapitani 255
Selli 257
Seraphim, bishop of Angora 87

Serráka 372
Serres 185, 242, 368
Sérres 242
Servia (province) ix, 240, 241, 243, 246, 372
Servia (the town) 378
Severus 214, 253
Sfáklia 127
Siáfista in Macedonia 78, 79
Sibthorp (Dr. John) vii, 418
Sicily 242, 253
Sillimund 239
Sigæum, 435
Simeon (St.) 82
Simeon, king of Bulgaria, 376
Simoeis (river) 432 & seq.
Simópetra 82
Sinai, 164
Sinán-Pasha 245
Sítina 196
Skepári 247
Skiperí 252, 295
Skipetar 252, 296
Skódra 249, 256, 259, 405, 412
Skópelo 81
Skópia 378
Skrápari 258
Skripú 418
Smith (Dr.) 91
Smyrna viii, 95, 183, 228 & seq.
Soave (Abbate) 88
Sófia 222, 369
Solyman 118
Solyman the Great 250
Somavéra 96
Sophocles 191
Spain 172
Spaneas 174
Spanmótius (Salonika 79
Sparta 66, 196
Spata 248
Spercheins (river) 433
Spetzia 198
Spitholiontas 102
Splánza 408
Squire (Lieutenant Colonel) x
Stageira 95
Strabo 379, 436, 437
Stefanópoli 156
Stephani (Thesaurus) 95
Stœchomachia 128
Strabo, 234, 238, 240, 257, 379, 426 & seq. 438
Strúmitza 368
Strymon (river) 242
Stuart (his Athens) 419
Súli 158, 161, 162, 256, 257, 406, 414
Sumakhi (Michael) 74
Sybota 238
Symeon. Magistri (Annales Michael et Theodorw) 376
Synesius 83
Syria x, xi

T.

Tacuetius 77
Tænarus (Cape) i, 430
Taranto 222, 242, 246
Tarsus 80
Tartary 62
Tartary (little) 85
Tempe 378
Tempdos 426
Tepeléni xii, 246, 309, & seq.
Terpsithea 93
Terranuova 406
Thermeteus 214
Thebes 370, 405
Theodore (Despot) 244
Theodoric 239
Theodosius of Mitilini 89
Theophanes 169
Theophrastus 86, 92
Theotóki (Nicephorus) of Corfú 77, 78, 94, 229
Thermopylæ 433
Theseus and Æmilia 73
Thesenm 419
Thessalonica 242, 243, 370, 375, 425 & seq.
Thessaly xii, 78, 88, 90, 238, 242, 247, 364, 375, 378, 408, 411, 415, 421, 433, 441
Thiáki 221 & seq.
Thimbrek 436
Thrace 363 & seq. 375, 440
Thucydides 84, 93, 191, 235, 238, 433
Thunmann (Professor) of Halle 289
Thyamis (river) 257
Timon of Lucian 31
Tirane 256, 412
Tirnovo 378
Tisot 85, 87
Titus 224
Tocco (Charles) 248, 415
Tópia (Arianita) 249
Torone v
Tóska 256
Toskéri 256
Tournefort 226
Trajan (Emperor) 364
Trebezond 228, 440
Trieste 84
Trikkala (Tricca, in Thessaly) 78, 370, 409, 422, 425
Tripolecus 102
Tripolitza 62, 65, 255, 405, 416
Troas 425 & seq.
Troy 426 & seq.
Tubingen 63
Turco-Græcia 64 & seq. 73, 164, 165, 196, 227, 243
Turin 415
Turkey passim
Tyrius (Maximus) 94
Tzakonia 66, 197
Tzámi 256
Tzerovina 408
Tzertza 117
Tzetzes (John) 99, 170
Tziorli 366
Tzubán 364
Tzumérka 406 & seq.

V.

Valona 409, 425
Vardhári (river) 242
Vári (cave of) 420
Varna 366
Varnáva 265
Varro 212, 214
Vasiláki 241
Vasili 409
Vasilin (Alexander) 58, 89, 92

Vazopédhi in Mount Athos 83, 185
Velitsáya 407
Venététi of Zante 87, 96
Venice 64, 68, 77 & seq. 127, 163, 171, 227, 249, 289
Venus 119, 132
Verona 113
Vespe 217, 223
Vesuvius 224
Vienna 77 & seq. 157
Villehardouin 360
Villoison (M. de) vii, 211, 223, 424
Viósa or Voïsa (river) 256, 409, 412
Virgil 78, 425
Vithkiki 258
Vitilo 214, 417
Vlakhi 364 & seq.
Vlakhia 370
Vlakho (Gerasimus) 96
Vlakho-Kálivra 372
Vlandi of Tyrrigo 90, 96
Vodhiá (Mount) 416
Volga (river) 416
Voltaire 78
Voskopóla 122, 128
Vrakhóri 414, 415
Vuzvintró 257

W.

Wallachia iv, 107, 140, 146, 177, 183, 229, 363 & seq. 421
Whiston 77
Weigand 191
Weigle 96
Wood (his Essay on the original genius of Homer) 426

X.

Xanthus (river) 435
Xenocrates 92
Xenophon 88, 93, 220
Xerómero 416
Xiphilin (epit. Dion. Cass.) 253
Xiropotámi 185

Z.

Zacones 196, 199
Zacynthus 297
Zachariayus (Adam) 97
Zagóri in Thessaly 185
Zagorá in Messenia, 369, 379
Zagóri 257, 372, 407 & seq.
Zagoriá 259
Zaïkopoli of Salonika 95
Zante 75, 405,
Zavalitiff in Albania 258
Závitsa of Sidhista 79
Zenus (Demetrius) 73
Zigoméné (Theodosius) 63, 65, 184
Zitúni x
Zitza 408
Zonaras viii
Zosimus (brothers) 77, 78, 93, 94, 229.

CORRECTIONS AND ADDITIONS.

Those marked thus ☞ are the most important.

PAGE	LINE	
1.	12	For Ῥωμαϊκὴ read 'Ῥωμαϊκὴ.
☞ 8.	19	For "Romaic characters," read "Roman characters."
☞ 13	14	For ἐλπεῖς read ἐλπίδα.
☞ 16	20	For μπαρμπέρης read μπαρμπέρης.
19	4	For καλοτύχη read καλότυχη.
20	1, 3, & 10	For ακριβής, φθονερή, and ἐγω, read ἀκριβὴς, φθονερὴ, and ἐγὼ.
22	4	For "the pron." read "the personal pronoun."
24		Add the following note to the word κανεὶς :—It is almost unnecessary to observe, that κάτι, καμπόσοι, κάποιος, κανεὶς, are from κἂν τι, κἂν τόσοι, κἂν ποῖος, κἂν εἷς. Thus also the R. adverbs κάπου, κάποτε, are from κἂν που and κἂν ποτὲ—κάθε seems to be derived from κἂν θέλῃς.
30	19	For νὰ 'ρθῃ read νά 'ρθῃ.
31	4	For ἔνε γενόμουν read γένομουν.
40	ult.	For ὁμίλισε read ὡμίλισε.
41	12	Delę the sentence relating to Τίποτε, in which there are several errors. The word ought to have been enumerated among the pronouns at p. 29—and its etymology is evidently τὶ ποτὲ, *something never*, whence τίποτε is the orthography of the word, or with the paragogic ς τίποτες, but not τίποτα.
51	6	Πεντὲξ.—The using of two words without the connecting ἢ or καὶ, is not uncommon in R. as μικροὶ μεγάλοι, *great and small*—ἡμέραν νύκτα, or μεχνύκτα, *by day and night*—ἔνω κάτω, *above and below*—whence the verb ἀνακατώνω, *I turn upside down.*
63	8	It should have been said, that Athens is the only place *on the Continent of Greece*, where this κακοφωνία of the Italian *ci for tsi* prevails.—In some of the islands, formerly long occupied by Franks, the same custom is found.
64.	16	For "Basil" read "Basle."
☞ 70	1	After the word "Italian" insert "with respect to Latin."
73	note, l. 4	For "in a corrupt Hellenic," read "in a very antique Romaic dialect."

PAGE	LINE	
92	10	For "et Aquatilibus" read "ex Aquatilibus."
☞ 104	10	Right hand column—For "cavallo" read H. καβάλλης.
☞ 112	21	Right hand column—For "ὅρμὰς from H, ὁρμάδι" read "ὁρμὰς for ὁρμάδι from H. ὁρμὰς, ὁρμάδος.
119	ult.	For "πτιδιν τού" read "παιδίτου."
☞ 122	22	Right hand column—For "from Italian strada" read "from Latin stratum.
☞ 127	5	Right hand column—For "ἀλημμονάω" read "ἀλημονέω, from H. λήσμων."
127	6	Right hand column—For "ὕστ" read "ὕστ."
141	note, l. 1	Dele, "date."
195	ult.	For "Θεοῦ" read "Θεοῦ."
220	ult.	For Κηφίσιὰ, which is a very unsuitable example, read, Ἀφαρέα.
and 224	2	For Κηφισιακὰ read Λαφάνδα.
☞ 231	6	For "Bartholdy in many cases" read "Bartholdy has in many cases."
239	19	At the words "two Epirus's" refer to Jornandes de Rebus Geticis, c. 27.
246	16	For "Æta" read "Œta."
257	2	At the word "historian" refer to Cantacuzenus, l. 2. c. 28.
275	19	For ὅπου, ὁ ὁποῦς read ὁποῦ, ὁ ὁπῶς.
304	3, 4	Read thus, { time," turn ——— khére. / μιὰ βόλα (once) ne khére.
339	5	For ἔχετκε read ἔγετκε.
365.	19	For Mysia read Mæsia.
	15	For Mysians read Mæsians.
404	17	For κοίνη read κυνῆ.
☞ 473.	14	Dele the words "and they are Greeks, not Albanians," which is too unqualified a contradiction, for although the Greek language, and the insular dresses and customs prevail at Parga, that town may be considered a part of Albania, inasmuch as the limits of the province extend along the coast several miles to the Southward of Parga.
413	10	For "Philtahi" read "Philathi."
☞ 415	8	For "river" read "ruin," and for"" Τῆς" read "Τῆς."
415	19	After "Northern Greece" read "like that of the French over Italy."
☞ 416	3	For "at Lagunes" read "in the Lagunes."
☞ 417	note, l. 3	For "return" read "retire."
418	16	For Αὐρηλιον read Αὐρήλιον.
419		For shi read she.
420	20	For Αμπελό-κήπος read Αμπελά-κηπος.—I will not be positive, however, about the name of this place—some, who wish to prove it the site of *Angele*, say it is called Αγγελό-κηπος (certainly not Angele Kipos, as Mr. H. has it)—others conceive it took the name of Anghelo, from the sculptured marbles found there, with figures intended apparently for Cybele and Minerva. Stuart, who lived three years at Athens, and constructed a map of Attica, calls it Ἀμπελό-.

PAGE	LINE	
		Κήπους, and supposes it the site of the ancient Κήπαι.—My own notes give it the same modern name as Stuart.
☞ 423	7	For ἔξω read ἔξω.
☞ 428	5	After "Roman Emperors" read "or of any intermediate age."
☞ 430	12	For 60° read 63°, which appears to be the heat of the springs, according to the average of several observations.
☞ 431	15	Here, and elsewhere, for "Burná-bashi" read "Bunár-bashi."
☞ 433	17	For "points" read "parts."
435	note	The citation from Ptolemy is wrong placed at the word "Dardanells," in line 2—it should have been in the preceding page, at "In Ptolemy the order of names."
437	2	"Forty or fifty miles in one day."—It is true that this day *must* be curtailed by some hours, because the Greeks did not gain *any*ground towards Troy till after the hour of the woodman's meal, (see Iliad. *A*. v, 84.) which, to judge by modern customs in the same country, is about 9 o'clock in the forenoon: there still remains, however, more than ten hours of day-light (*supposing* the season to have been summer, as is generally imagined), a space of time sufficient for the operations performed.

FINIS.

00066694

Digitized with financial assistance from the
Government of Maharashtra
on 03 December, 2015